

Published by  
Mrs P V Bhagwatwar,  
Anand Prakashan,  
285, Hanuman Nagar,  
NAGPUR.

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Printed by  
M R. Sakhare,  
Prakash Printing Press,  
Subhash Road,  
NAGPUR

Price—Rs. 20.

**To**

**My Father**

**Late Shri Anandrao Ramkrishna  
alias**

**Dadasahib Bhagwatwar**



## FOREWARD

Agriculture the most vital industry of India needs serious attention on the part of Government which claims to be sincerely interested in the betterment of village people. Village India till quite recent times was somewhat in a state of disorganization and disintegration due to widespread poverty and chronic ignorance. By and large village community remained isolated from and untouched by new scientific discoveries and technologies and as a result their behaviour patterns and practices were never modernized. It was this state of affairs which was sought to be remedied by the Community Development Programme. In a sense the problems handled by the Programme may be regarded as being chiefly of a social and psychological nature (of inducing a sort of culture change) rather than of material nature. The depressed villager has been traditionally fatalistic and intensely passive and dependent. We have to shift our emphasis to peoples receiving new ideas new ways of life. Greater investment in man is called for. Do people have the necessary psychological capital of initiative and energy? In the last analysis man is the most critical factor in any developmental effort and Prof Bhagwatwar decided to approach C D P work with some psychological yard sticks.

With standardized questionnaires Prof Bhagwatwar probed the motivational structure and personality integrations of the different types of villagers in his sample. Attitudes towards life in general, education, health and sanitation, self reliance, family planning, caste system, religion, village and Govt leadership—wide ranging objects in the world of Community Development were meticulously studied. Of course the bare quantitative data had to be supplemented by perceptive observations and sensitive interpretations of the trained social scientist in him in the form of what he calls thumb nail sketches of his respondents. In the succeeding pages of this fascinating little book, interested reader will find some new and revealing light on the nature of entrenched traditional leadership, interlocking factional and caste tensions in the villages, the impact (or absence of it) of family limitation movement on the rural population provided he is willing to listen to the other side of the story—other than the special pleading by development officer. In fairness it must also be said that the author is willing to give credit where it is due. He is quite appreciative of some of the commendable fruits borne by C D P like breaking up of old stagnation—social, economic, psychological—trying to make modern men and women who will dare to change over to more productive though unaccustomed techniques.

The author—Prof P. A. Bhagwatwar is a Senior Professor of Psychology and he must be freely congratulated on his rare [psychological venture in the realm of rural studies. I wish him every success.

Prof V. K. Kothurkar



## ACKNOWLEDGEMENT

In the preparation of this Thesis a number of individuals have helped me in different capacities. However much one may try to express ones gratitude it is impossible to encompass the extent and intensity of the help received.

Teachers stand a class by themselves as their contribution in shaping students' ideas is significantly great. It is this sense of gratitude towards the unparalleled role played by a teacher in student's life that prompts me to express my deep feelings of indebtedness towards Prof. V. K. Kothurkar, Head of the Department of Experimental Psychology, University of Poona, of whom I myself consider to be one of the fortunate students. It is he who should be given the credit of giving an important place among the Social Sciences to Psychology in India with his inexhaustible energy and versatility. He not only initiated me, with his breadth of vision, into the field of rural social change but also ignited my interest to explore the field of Community Development. In formulating and organizing my ideas the contribution of his suggestions and comments was highly significant. I singularly, however, should be held responsible for the drawbacks and lacunae which one may encounter.

Since the beginning of my work for Ph. D. to the final declaration of result I got all necessary cooperation from the University of Poona. Without the considerate treatment of the university authorities it would have become extremely difficult for me to concentrate on my research problem. I was saved of various psychological tensions because of the administrative efficiency of the examination department. I must thank all authorities of the University of Poona who contributed towards my success, directly or indirectly.

Financial limitation sometimes makes it difficult to publish the book and as a result the problem like the one which I dealt with in this project, the one which is a matter of public interest remains restricted to a select few. But my financial problem was solved partly at least, by the Indian Council of Social Science Research by giving me the Grant in aid for the publication of this book. The guidance which I received from the consultant of I. C. S. S. R. was extremely valuable. I sincerely acknowledge the aid and guidance I received from the Indian Council of Social Science Research. Last, but not the least, the words of gratitude are due to the villagers, both from Mulshi and Purandhar taluka without whose co-operation the survey could not have materialised. The B. D. O. Staff at Poud-the Taluka Head-Quarter of Mulshi and Saswad-the Taluka Head-Quarter of Purandhar-too deserve a word of thanks due to whom my visits to different villages could become convenient and enjoyable.

P. A. Bhagwatwar

# CONTENTS

Chapter	I	- Prologue	1-5
Chapter	II	- The Design of the Survey and the Methods of Enquiry	6-22
Chapter	III	- Perception of Improvement	23-32
Chapter	IV	- Motivation	33-48
Chapter	V	- Style of Life	49-65
Chapter	VI	- Community Mindedness	66-86
Chapter	VII	- Attitude towards Education	87-106
Chapter	VIII	- Social Attitudes	107-128
Chapter	IX	- Influence of Community Development Programme on Communication	129-140
Chapter	X	- Epilogue	141-146



## CHAPTER I

### PROLOGUE

The Community Development Programme(CDP) was conceived and launched in India on October 2, 1952, for the explicit purpose of improving the decadent condition of the rural people which constituted the major and significant development potential in India

Since the time of British rule the village community was almost completely ignored. Even now there are some in the villages who firmly believe that they were quite happy under the foreign rule. India had been bypassed by ages of evolution during which a part of the world, has made galloping advances in various fields, but some of the Indians are still groping in the traditional dark.

After independence we cannot afford to have the same feelings towards the rural community. That would be doing injustice to a population of the country which constitutes the majority, that would mean independence at the superficial level. This decadent condition of the rural community made our national leaders think of an integrated CDP and Five Year Plans to bring about a speedy development of those who could not keep pace with the time. In order to understand what India planned to do it is necessary to consider it in its proper context. Carl Taylor, Douglas Ensminger, Helen W. Johnson and Jean Loyce, in 'India's Roots of Democracy', have given the most obvious situations which led to the inception of CDP as widespread poverty, higher rate of illiteracy, lowest agricultural production yields, overwhelmingly rural population, decadent village industry and meagre urban industry, more psychological orientation to survival than to hope and expectations, intense caste discriminations coupled with diversity of ethnic and cultural types and inadequate transportation and communication system.

Various other countries have introduced CDP in order to bring about the development of villagers. In India before the introduction of CDP various efforts were made to reach every family in the country side and secure the co-ordinated development of rural life as a whole. Various efforts, made by Gandhiji, or the experiments conducted by Mr F. L. Brayne in Gurgaon District in the Punjab or even the Grow More Food Campaign launched by the Government of India, were aimed at the same objective. It can be said that India was the first country to say that she was going to use community development as an extension method, and the first to avow that her great mass of illiterate, poverty ridden villagers are a development resource.

It is an undeniable fact that CDP has the same basic objectives and policies which govern our Five Year Plans. As Gunnar Myrdal (1961) in the foreword to Kusum Nair's book 'Blossoms in the Dust' has pointed out, 'Indian democratic planning aims at initiating a social process, within which the masses of people become increasingly motivated to strive for improving their lot as individuals and, at the same time, for improving society by co-

operative endeavour The aims and objectives of CDP have been rightly pointed out by prof Durganand Sinha in his Presidential Address at the Fifty third Indian Science Congress, Chandigarh, in 1966 thus

' The programme aims to generate in the villagers a new urge and an aspiration for a better living and a strong desire to improve their material conditions and to have a more constructive outlook to their future development. It tries to inculcate participation by the people themselves in efforts in improving their level of living with as much reliance as possible on their own initiative. The administration provides the technical and other services but it is expected that through initiative and self help of the villagers and their co-operative effort these services would be put to the most effective use in the all round development of the village India. It is accepted by all that the state can only create favourable conditions and give direction to the nation's growth. But the main stimulus for growth has to come from the minds of people themselves expressed in the form of a desire for better living and a readiness to exert themselves through individual and group effort to attain such a condition of living.

Spelt out in this manner the success of CDP is to be gauged not in terms of 'tangible results' it may bring about in the physical aspects of the villages, but also to the extent it has aroused enthusiasm in the villagers and generated in them a new motive force for individual improvement and an urge for better life of the community '

### **Psychological Objectives of The Community Development Programme**

The CDP can be said to be an attempt to introduce social change in the community. Social change is usually thought to be a Sociological or Anthropological phenomenon but the understanding of the problem of social change is incomplete if the psychological viewpoint is ignored. One must not forget that the term Community is psychological in origin than anything else. It is closely allied to 'communion' and 'communication' which is much more proximate to psychology than to sociology or anthropology. Hence to assume that strictly socio-economic analysis, at the cost of the psychological environment in which the programme has to function will give adequate understanding of the development problem is to proceed in ignorance towards almost certain disillusionment and possibly outright disaster.

The specific objectives mentioned by Douglas Ensminger are changing outlook of village people, developing responsible leadership and village organisations inculcating attitude of self reliance reorienting agricultural practices, village crafts and industries helping the village youths in bettering the socio-economic and educational status of themselves and of co-villagers.

The objectives stated above can be classified into two categories

- 1 Psychological, and
- 2 Physical or material. These two are closely inter-related, but the nature of their interdependence is still a matter of dispute. Sometimes it is stated that the attention should be concentrated on the attainment of physical targets and psychological change will follow. But this assumption is some

what misleading as the evidence points to the fact that the conscious attention paid to the psychological change leads to the physical or material development. It can be said with very little exaggeration that the essential motivation for changing the stagnant conditions has first of all to be created, the traditional attitude towards all walks of life has to be substituted by the modern attitude and an aspiration for a better type of life has to be created. There must be psychological revolution - a revolution in outlook and thought - significant to eventuate a rise in the material levels of living. These can be said to be the psychological objectives on which the entire superstructure of community development should rest.

The second important problem of CDP is to understand the factors that are resistant to change. According to Sargent and Williamson the problem, for social scientists and for social reformers, is one of understanding resistance to change and especially for the latter one of knowing how to weaken that resistance. The CDP is being continuously evaluated by an independent agency viz., the Programme Evaluation Organization. Though the main objective of CDP is to change the attitude of people towards life in general, very few and only sporadic efforts appear to have been made to evaluate the change in attitudes. If we succeed in changing the attitude structures of our villagers our village community will be transformed into a dynamic society which is now a stagnant society with no desire for change. The villagers who are stagnant have to be transformed into change-prone individuals, for the speedy development is to a considerable extent the function of the frequency of change-prone individuals in the village population.

Various researches have contributed towards the politico socio-economic understanding of CDP. But there is a great dearth of literature on the psycho-social dimension. The Psychologists in India have almost completely ignored the vast arena of behaviour covered by the CDP. It is necessary ' to draw up a programme by measure of the felt need. The felt need, however is not often readily expressed. It becomes necessary to probe into it deeply and sensitively behind glazed eyes, mute lips and listless movements. The search-light has to be turned on to a domain of psychology which has been warped by many decades of helplessness and subhuman existence. The task here is to present a vision which will stir even such a community to an effort towards its realization ' 1

In India a nation wide survey of CDP is being continuously conducted by Programme Evaluation Organization, the agency which is established for the same purpose. From the psychological point of view the scope of the annual reports published by this organization leaves something to be desired. The PEO has observed that material changes in the rural situation, have taken place but the CDP did not get any sizeable success in changing the psychological dimension, i.e. the attitudes of villagers have remained unchanged. Shri A. P. Shinde, Minister of State for Food and Agriculture said in the Lok Sabha on 21-3-67 that it was wrong to say that the C D Blocks have

not brought about any change at all. On the other hand, since the block started functioning in 1952-53, the distribution of improved seeds, fertilisers, and pesticides had increased considerably. The implication is that though the achievements are not in proportion to the aspirational horizon, still they are not disappointing.

A survey of CDP was conducted since 1964 and completed very recently in the district of Allahabad, under the guidance of Prof Durganand Sinha, as a request of the authorities of the National Institute of Community Development, Government of India. In this survey a projective technique is also used along with the questionnaire and interview schedule. This survey, having a psychological bent, attempts to study the psychological dimension, i.e., the level of aspiration, motivation and attitudes of villagers in Community Development areas. Findings of this survey reveal that the CDP has helped to some extent in generating some urge for improvement in the minds of villagers and the same was associated with superior all round rural development of the villages concerned. It had channelized many of the needs and made them more definite and reality oriented. However, it points out that the psychological mobilization of urges and aspirations that ensures all round rural development at an accelerated pace is almost completely lacking. The programme has not produced any appreciable dent in generating a community spirit and a sense of cooperation in the attainment of common goals, aspirations or fears. The outlook has remained largely individualistic and family centered and awareness of community needs and aspirations has remained almost absent. "The programme is far off from the target of the 'revolution of rising expectancy'. It has not released or activated the will to progress and the self-generating urge for development. It is felt that such a psychological mobilization is an essential precondition for the success of any programme of rapid economic development and social change."<sup>2</sup>

In the entire volume of research, psychologists seem to have contributed very little toward the understanding of CDP. Sometimes the psychologists themselves appear to be deficient about their role in the field of CDP. It is no surprise, therefore, that the psychologists have remained so far out of the perceptual orbit of the planners. In India the psychological research has very rarely concerned itself with the needs of the country. We have seldom faced the vital problems of our community. It is necessary for psychologists to dive deep into the problems that people actually worry about. It is at this juncture that we should concern ourselves with the problem of the impact of accelerated change on the individual and the community, personality dynamics and the resistance to social change. It is the relative apathy or indifference towards the psychological dimension of CDP which stimulated this investigation to think about the CDP. In social psychology it is almost impossible to maintain gaps between psychology, sociology and anthropology. The approach towards the present problem is synthetic in which the knowledge of all these sciences has been utilised. Even then the present project is an attempt to study the psychological dimension of CDP. The techniques and terminology, adopted by various other

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2. <sup>1</sup> Professor Durganand Sinha. Psychology on the arena of Social change, Presidential Address, Fifty third Indian Science Congress. Chandigarh, 1966.

investigators, have also been used with certain modifications in the present survey to suit the design and also to increase the precision of observations

In this research project an attempt is made to study the style of life of villagers, their attitude towards life in general, education health and sanitation self reliance family planning caste system, religion, communication and government, which constitute their perceptual world. Similarly the motivational structure of the villagers is also studied in this project

The detailed analysis of the objectives of CDP and the objectives of the present research project given above indicate the possibilities of significant contribution which such studies are going to make towards the impact of our efforts to bring about an accelerated change in rural community in the form of CDP. This investigation is not intended to serve the purpose of an evaluating agency. But it can give us an understanding of the fruits of our efforts to bring about an accelerated development in the millions of our villagers in changing the stagnant face of the village India. The major emphasis of this study is on understanding the attitudinal change towards various areas of development. This project aims at understanding the gap between the desired achievement and the actual achievement, the gap between the aspirations of the community Development Programme and the fulfillment of these larger aims. It aims at understanding how far we have succeeded in reeducating our villagers in their outlook towards life

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## CHAPTER II

### THE DESIGN OF THE SURVEY

and

### THE METHODS OF ENQUIRY

India's CDP is an agency to introduce social change in the rural population. It is, therefore, necessary to select village population varying along different dimensions, in order to know the real impact of CDP which is the main objective of the present survey.

The nature of the problem necessitates the use of comparative design of the survey. Such a design is one of the major headaches of a social scientist, particularly so of a psychologist. While trying to isolate the effect of CDP various other influences should be thoroughly controlled. There is no guarantee that the social changes are the effects of CDP only. With the passage of time alone due to certain incidental factors, the social perception of people is bound to have changed. In the Community Development areas the gains are a joint function of CDP and the incidental factors operating during the passage of time.

The problem of a comparative design of survey is solved partly at least for the present project by the introduction of CDP at different periods in different parts of the country. The entire CDP has been split into four stages as shown in Table No. 21.

**TABLE No. 21**  
The period of Community Development Programme

Duration Stage	Years
Pre-extension	1
Stage one	5
Stage two	5
Post-stage-two	indefinite period

\* Opening of new Community Projects was stopped in 1954 and only National Extension Service Blocks were to be organized in the first instance which were later to be converted into community development blocks for a period of three years. After the lapse of this period, these community development blocks were to be known as normal or post-intensive blocks. In each National Extension Service Block there was an average expenditure of Rs 15 lakhs annually which was to remain in this stage for a year or more. After three years of intensive development the block was to be converted into a post-intensive block when there was to be nominal non-recurring expenditure. In

the scheme of organization prevailing during the second plan each block was thus taken up in the National Extension Service scheme which after a year or two was taken up under the community development scheme for which a total budget allotment including the National Extension period was Rs 15 lakhs. In this way the National Extension and Community Development aspects were regarded as related phases of the same programme. The review undertaken by the Balwantray Mehta Team (1957) led to the adoption of a single scheme which was spread over two stages each of five years.<sup>1</sup> After this period the post-stage-two known as Maintenance Stage begins.

By now all villages have come under the influence of CDP. Naturally it was impossible to obtain a village which had not been experimented upon at all. But the introduction of CDP in different talukas at different periods enabled me to follow the method of extreme groups facilitating maximally possible isolation of the effect of CDP.

### **The Universe of the Sample —**

Poona district forms a significant part of Maharashtra and is distributed in thirteen talukas. Out of them Purandhar and Mulshi talukas had been singled out for the purpose of the present survey. Purandhar taluka was in the maintenance stage and Mulshi taluka was in the stage one of CDP. Even if the Mulshi taluka is being experimented upon the influence of CDP there, was at its minimum. Purandhar and Mulshi talukas being equidistant i.e. 20 miles from Poona the effect of distance from the District head quarter was nullified.

Purandhar taluka is to the South-West of Poona with 426.5 square miles area. Its population is 1,26,584 according to 1961 census report split into 79 villages. Average rainfall in the western side is between 40 and 60 inches, whereas in the eastern side it is between 10 and 15 inches. Eastern Purandhar is mostly a hilly region making the development a difficult task.

Mulshi is one of the most backward of the talukas of Poona district with 80,373 population split into 131 big and small villages. Most of the taluka is hilly with an average rainfall of nearly 100 inches. But due to the almost complete absence of natural or artificial reservoirs there is tremendous shortage of water for agricultural purposes. Being hilly it is extremely difficult, though not impossible, to introduce developmental changes in this area.

In any scientific research in order to have accurate results the material experimented upon should be representative of the population. As far as possible, the sample must be representative in respect to geographical and rural-urban distribution, economic status, age and sex.

In the present survey only the male members were studied to the complete exclusion of female members. The investigator is faced with several difficulties while dealing with the female members in the villages especially if he is a male. The head of the family is likely to interpret it as an insult to

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1. G. R. Madan, Changing pattern of Indian villages  
S. Chand & Co. Ram Nagar, New Delhi I, 1964 pp 62-63

him or as violation of his authority Secondly in some villages patriarchy still prevails In such places women are debarred from social members. Thirdly it is noticed usually that the male members are directly exposed to the CDP

The age variable was given special attention by including only those between 20 and 70 years of age The CDP being an experiment to change the villagers in the critical acceptance of our cultural heritage and new ways of life the 20 to 70 year age group was most adequate It was not for those below 20 years of age, because they are still to be educated Their habits are not fixed at all It is difficult to change the people round about 70 years of age Hence very few such villagers were included in the present sample

The family heads alone were interrogated the assumption being that the views of the family heads are fairly representative of the views of the family members In the Indian villages at least the joint family system continues still to a great extent In one of the villages, not included in the sample, during my survey, I came across a joint family of 60 (sixty) persons staying peacefully with one another The CDP being a provision for the population only the villagers alone constituted the subjects to the survey

In the present survey the random-stratified procedure was followed As the effect of CDP is likely to vary according to the type of village first the villages were divided into three types based on their size as shown in the following table ( Table No 22)

**TABLE No. 22**  
**Size of village according to population**

Population Size	Range of population	No of villages in
		Mulshi
Small	1 — 500	69
Medium	501 — 1000	41
Large	1001 and above	21

This distribution enabled me to select the villages of all sizes. The villages were then alphabetically arranged for strict randomization and then decided to take every 10th village from the alphabetical list of villages Based on this criterion, in all 21 villages were selected for the survey 8 from Purandhar taluka and 13 from Mulshi The apparent difference in the number of villages, in the sample from Mulshi is greater than that from Purandhar becomes clear when we see that the number of villages in Mulshi Taluka is greater than in Purandhar Taluka The

covered by these villages 18 135 which is 1.4 % of the to a population of Purandhar and Mulshi talukas. The maps revealed that the villages though randomly selected were spread over the entire talukas and no part of it was omitted making the sample a truly representative sample of the population.

Size of the sample is a significant point for consideration in the social science surveys. Different views prevail as regards the size, some being of the view that size should be large whereas others have taken another extreme. Statisticians have shown that a large size of the sample does not increase the validity of a survey in the same proportion in which the size of the sample is increased. If the questions are asked to a really representative cross section of the population even a small sample yields valid results.

In the present survey it was decided to interrogate one-third of the family heads from every sample village. Obviously the number of family heads interrogated varied according to the size of the village and also according to the number of families in that village. The average size of family in Purandhar Taluka was found to be 7 and that in Mulshi Taluka 8. Based on the criterion that every third family head should be interrogated, in all 700 family heads were studied 412 from the most experimented upon group and 288 from the least experimented upon group. The actual number was even greater than 700 but due to certain difficulties some had to be omitted. Some of the families had permanently deserted the village even then their names continued to be on the records. Some had been out of station temporarily, but visiting the same village for such isolates was expensive and also time consuming.

The lists of villagers had to be obtained from different sources some times from the village Sarpanchas or from the taluka head-quarters or from the medical unit at the taluka head-quarter. The records were deficient in many ways. I had to arrange the names of families alphabetically in order to have a standard procedure for minimising the sampling error as far as possible. Due to strict randomization villagers of all types could be included in the sample. The number of villagers from each village, included in the sample with the population of the respective village can be seen in Table No 2.3. There are some discrepancies in the table. Mugaode is a village with 434 population but only 11 villagers were interrogated. In fact the number ought to have been greater. This was the only village I came across during the period of my survey in which I did not receive any co-operation from the villagers inspite of repeated efforts on my part to convince them. From the little contact that I had with them I could gather that they were almost completely detached from the modern influences and their ways of thinking were of the traditional type. In case of other villages the actual number of families was less than the expected number. Naturally the number of family heads to be studied also had to be reduced.

#### **Geographical location of villages.**

It can be said that geographically the sample villages represent their

# Number of sample family heads and population of the village

TABLE No 23

## MULSHI

## PURANDHAR

(10)

Village	Village population and family heads in the sample	Population	Family heads
Shuleshwar	1	155 998	9
Darawah	2	325	38
Hotale	3	392	13
Watonde	4	214	14
Patharshet	5	434	9
Mugaode	6	670	11
Khamboli	7	1729	26
Urawade	8	471	59
Chandiwal	9	204	20
Kumbheri	10	1127	10
Mahalunge	11	605	39
Vengre	12	567	19
Nande	13	7891	21
Total (Mulshi)			288
Kumbhoshi	14	286	14
Tondal	15	831	30
Kumbhalwala	16	690	30
Pangare	17	1962	83
Waghapur	18	1662	72
Kodit	19	1427	60
Rakh	20	1569	60
Malshiras	21	1917	63
Total Purandhar		10344	412
Total Mulshi & Purandhar		18285	799

and Darawali are centrally located at an average distance of four miles from Paud the Taluka Head-quarter. Khamboli is to the Northern side located peripherally. Nande and Mahalunge also are at the North-Western periphery. South-West of the taluka is represented by the village Urawade. Extreme peripheral South finds its representation in Patharshet, similarly Watonde also can be seen to the Southern side. Vengre is to the South-east detached almost completely from the rest of the Taluka by virtue of the fact that it is surrounded on almost all sides by hills. Often one discovered that there was a village only after one reached it. The road was under construction when I visited that village for linking it with the rest of the world. The eastern side of the Taluka is detached because of the Mulshi tank-a big reservoir. It is connected to the rest of the Taluka by launch which is run most inadequately. This part of the Taluka is represented in the sample by the three villages Kumbheri, Chandiwali, and Hotle the last one being on the other side of the hill, is linked with the rest of the Taluka by motor transport. All of them are located to the north-east. The location of different villages in Mulshi taluka can be seen in Map No 1.

At the peripheries of Purandhar taluka Waghapur, Malshiras, Rakh, Tondal, and Kumbhoshi are located. Waghapur is to the north, Malshiras to the North-west, Rakh to the South-west, Tondal to the South-east and Kumbhoshi to the East are the representatives of the peripheries of the different directions of the Purandhar Taluka. Kodit, Kumbharwala and Pangare are centrally located within an average distance of 5 miles from Saswad the head-quarter for Purandhar Taluka. Map No 2 shows the location of different sample villages in Purandhar taluka.

### **Socio-Economic background**

#### **Age distribution**

The Table No 24 shows the age distribution of respondents 38.3 percent of the respondents belonged to the 21 year - 35 year age group 47 percent to the 36-55 year age group and 14.7 percent the 56-70 age group. Still minute classification reveals that there were very few individuals at the extremes of the 21-70 year range first because there were very few family heads in the villages who were just 20 years old or who were 70 or above. Secondly in some cases the family heads were above 80 years of age. In such cases the second eldest male family member was interrogated.

#### **Financial Status —**

In the present sample, a very small percentage was at the low or high extreme income group. It is shown by the fact that only 9 percent of the respondents had their income below Rs. 500 and only 15.3 percent were at the other extreme with income above Rs. 3001 per annum. 26.55 percent of the cases were in the second low income group, i.e. between Rs. 501 and 1000 per annum. Out of the total number of respondents 33.55 percent represented the middle income group of the population with income between Rs. 1001 and 2000 per annum. The second high income group with income between Rs. 2001 and 3000 constituted only 15.55 percent of the sample.

# WULSHI

PURANDHAR

[illegible]





1  
2  
3  
4

5  
6

7  
8

9  
10

The villagers appeared to be very poorly oriented as regards their age and income. Almost no one knew the exact date of birth. Naturally the age values were the rough estimates of age based on some prominent landmarks in their life histories. Similarly the old ones took pride in telling that they were older than what they are. Because for them it was a matter of pride that they survived for so many years. At the other extreme they took pride in telling that they were younger than what they are. Some times a person of 30 years of age with 4 or 5 children reported that he was just 23 or 24 years old. Only indirect enquiry gave the roughly accurate age of the person concerned.

The villagers appeared to be only roughly aware of the monetary value of their crops. Also they had a tendency to give wrong reports about their income, most of the time out of fear that the taxes were likely to be imposed on them or the Government may force them to surrender it. Hence for assessing their income also I had to proceed in a round about way. The income distribution of the sample is given in Table No. 25.

#### **Family size.-**

Number of dependents in the family is one of the significant influences in determining the opinions and attitudes. The distribution of family size in the sample is shown in Table No. 26. For the present survey families have been divided into three classes based on size. Those with members from 1-6 are designated as small sized families which form 52.14 percent of the sample. 41.71 percent are the middle sized families with 7-12 members. Remaining 6.14 percent of the families are the large sized families with 13 members or above.

#### **Educational status of Family Heads in the Sample -**

Table No. 27 shows the educational status of heads of the families in the sample. Out of total number of respondents 44.71 percent were illiterate. 2.43 percent could only read but not write and 3.43 percent did not have any formal schooling but still they could read and write. It shows that almost 50 percent of the respondents were illiterate or nearly illiterate. Out of the remaining 50 percent 26.29 percent, that is, nearly half of the remaining respondents had education upto the fourth standard only, i.e., primary education, 19.26 percent had education upto the eighth standard, i.e., secondary education. Only 3 percent, a very minor percentage could secure high school education, i.e. upto S.S.C. whereas college education almost was an exception, with .85 percent of the total sample. The percentage of illiteracy was so high is really surprising because in the sample there are some villages in which the Gram Gaorao was celebrated as a mark of the fact that the entire village had become literate with no exception.

#### **Caste Composition of the Sample Families**

The sample villages appeared to have been distributed into 28 caste groups as shown in Table No. 28. For the significant consideration of meaningfulness the 28 castes were divided into six caste groups given in Table No. 29. Advanced caste includes only the Brahmins as they are advanced from the long past. The advanced caste constituted a very miserable minority of 1.02 percent in

# Number of households according to income

TABLE No 25

## MULSHI

## PURANDHAR

(14)

Village Income p a	RS	Shuleshwar	Darawali	Hotale	Watonde	Patharshet	Mugaode	Khamboli	Urawade	Chandiwali	Kumbhen	Mahalunge	Vengre	Nande	Total (Mulshi)
3001 to 5000	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
2001 to 3000	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1001 to 2000	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
501 to 1000	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1 to 500	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Total	9	38	13	14	9	11	26	69	20	10	39	19	21	288	288

Village	14	15	16	17	18	19	20	21	Total (Purandhar)
Kumbhoshi	14	15	16	17	18	19	20	21	76
Tondal	1	2	3	4	5	6	7	8	75
Kumbharwala	2	3	4	5	6	7	8	9	129
Pangare	3	4	5	6	7	8	9	10	96
Waghapur	4	5	6	7	8	9	10	11	36
Kodit	5	6	7	8	9	10	11	12	
Rakh	6	7	8	9	10	11	12	13	
Malshuras	7	8	9	10	11	12	13	14	
Total	14	30	30	88	72	60	60	63	412

# MULSHI

**PURANDHAR**

Village	Family size	PURANDHAR													
		Shuleshwar	Darawahi	Hotala	Watonde	Patharshet	Mugaode	Khamboh	Urawade	Chandiwal	Kumbher	Mahalunge	Vengre	Nande	Total (Mushi)
31 & above	1	2	3	4	5	6	7	8	9	10	11	12	13		
28-30	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
25-27	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
22-24	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
19-21	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
16-18	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
13-15	-	-	-	-	-	-	-	2	-	-	3	-	-	-	-
10-12	-	-	1	-	-	-	1	2	-	-	1	2	-	-	5
7-9	1	4	-	-	-	1	2	8	1	-	5	1	1	1	7
4-6	1	15	4	1	3	4	8	21	8	5	6	5	8	24	89
1-3	7	15	7	10	4	4	14	19	10	5	20	4	11	130	
	-	4	1	3	2	2	1	7	1	-	4	7	1	33	

TABLE No 28  
Number of households according to caste  
PURANDHAR TALUKA

Caste No of house- holds in the sample	Maratha	Brahmin	Dhangar	Keli (Mahadeo)	Musalman	Katkari	Sutar	Lohar	Mahar	Matanga	Chamar	Naik (Ramoshi)	Gurao	Mali	Barber	Sonar	Gondhali	Teli	Kayastha-Prabhu	Kumbhar	Gawali	Koli	Burad	Kaikadi	Beldar	Wadari	Gosawi	Wani	Total
Kumbhoshi	12	-	1	-	-	-	-	-	-	-	1	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	14
Tondal	21	-	-	-	1	-	-	1	2	1	1	2	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	30
Kumbharwala	24	-	-	-	-	-	-	1	3	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	30
Pangare	61	2	-	-	-	-	-	-	6	2	4	-	1	-	2	-	1	-	-	-	1	-	1	1	1	-	-	-	83
Waghapur	53	-	-	-	-	-	-	1	6	1	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	72
Kodit	45	1	-	-	-	-	1	-	3	4	3	1	2	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	60
Rakh	33	1	4	1	2	-	-	-	4	3	1	9	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	-	60
Malsur	22	2	-	-	3	-	2	1	6	2	7	-	1	1	1	1	-	-	-	1	-	-	-	-	-	1	-	2	63
Total	281	6	5	1	8	-	5	4	29	14	20	12	6	1	5	3	2	-	-	2	-	1	1	1	1	3	1	2	241

TABLE 29

## Number of households according to caste groups

## MULSHI

## PURANDHAR

Village																													
Caste-group																													
	Shileshwar	Darawali	Hotale	Watonde	Patharshet	Mugaode	Khanboli	Urawade	Chandwali	Kumbheri	Mahalunge	Vengre	Nande	Total (Mulshi)															
Advanced	1	2	3	4	5	6	7	8	9	10	11	12	13																
Semi-advanced	-	-	-	-	-	-	-	3	-	-	-	-	-	3															
Semi-backward	-	4	1	1	-	-	3	6	1	1	1	1	2	21															
Backward	-	-	1	-	1	-	1	3	-	3	3	2	1	15															
Depressed	1	5	2	3	1	1	2	2	1	-	4	2	1	25															
Religious	-	-	1	-	-	-	-	1	-	-	-	-	-	2															
Total	9	38	13	14	9	11	26	69	20	10	39	19	21	288															

Kumbhoshi	Tondal	Kumbharwalan	Pangare	Waghapur	Kodit	Rakh	Malshiras	Total (Purandhar)																			
14	15	16	17	18	19	20	21																				
-	-	-	2	-	1	1	2	6																			
12	21	24	62	55	47	34	37	292																			
-	4	1	3	5	2	9	5	29																			
1	-	-	4	2	-	6	1	14																			
1	4	5	12	8	10	8	15	63																			
-	1	-	-	2	-	2	3	8																			
14	30	30	83	72	60	60	63	412																			

(19)

	Kimbhoshi	Tondal	Kumbharwadan	Pangare	Waghapur	Kodit	Rakh	Malshiras	Total (Purandhar)
	14	15	16	17	18	19	20	21	
	-	-	-	2	-	1	1	2	6
	12	21	24	62	55	47	34	37	292
	-	4	1	3	5	2	9	5	29
	1	-	-	4	2	-	6	1	14
	1	4	5	12	8	10	8	15	63
	-	1	-	-	2	-	2	3	8
	14	30	30	83	72	60	60	63	412

Mulshi and 1.46 percent in Purandhar talukas. The Brahmins who held a traditionally high position, none held a key position in the villages. A small percentage of Brahmins was perhaps the result of their migration to the urban areas for their advancement.

Semi-advanced castes constituted the absolute majority with 77.08 percent in Mulshi and 70.88 percent in Purandhar. This caste group included the Marathas—the traditional peasant caste in Maharashtra, Gurao, Mah Goldsmith, C. K. P. and Wani.

Semi-backward castes constituted the third group with only 7.29 percent in Mulshi and 7.04 percent in Purandhar. Sutar, Lohar, Naik-ramoshi, Barber, Teh, Kumbhar and Beldar constituted the semi-backward cast group.

Castes which were even more backward than the above mentioned Semi-backward castes were termed as Backward castes. Dhanger, Koli (mahadeo), Gondhali, Gawali, Katkari, Koli, Burad, Kaikadi, Wadari and Gosani were included in this caste group. Backward castes were 5.21 percent in Mulshi and 3.39 percent in Purandhar in the present sample.

Next was the group of Depressed castes also known as the Scheduled castes which included Mahar, Matang and Chamar castes. They were 3.7 percent in Mulshi and 15.3 percent in Purandhar in the sample. It is these castes which the Government is extremely worried about for their uplift.

Religious caste constituted the last group. It was separated from the various other caste groups as it could not be placed in any of them as a result of their membership of religion other than the Hindu religion. Muslims alone formed a part of this group. There were only two of them in Mulshi and eight in Purandhar.

In Maharashtra villages, the village servants, following the traditional system number twelve and they are known as Bara-Balutedars. They render their hereditary services to the landholders and they are paid in kind at the time of harvest, depending upon the services rendered and the condition of the crop. These castes were distributed in the last four groups of castes viz Semi-backward, Backward, Depressed and Religious castes.

### **The Methods of Enquiry**

After the selection of the sample, the investigation was conducted personally. A questionnaire was specially standardised for collecting information from the villagers. It was supported by the information based on village diary.

Usually the questionnaire method is a time and money saving device as it can be administered to several respondents at a time. But this advantage depends on the population to which the questionnaire is to be administered.

The subjects for the present survey being the villagers, most of whom are illiterate I had to approach each and every respondent personally and fill the questionnaire myself according to the responses given by them

In order to construct the questionnaire I collected information from three sources

(a) Various schedules prepared by other researchers and government agencies to collect information about the situation

(b) The Block Development Officers from Mulshi and Purandhar talukas provided good deal of information as they were directly concerned with the CDP

(c) One of the villages, not included in the sample, in which CDP was introduced, was visited. The villagers were informally interviewed and from these interviews I could get information about their problems which they expected the CDP to deal with the problems that were actually dealt with by the CDP and also the reactions of the villagers to the successes and failures of these efforts

After having collected the information from the three sources mentioned above a tentative questionnaire was constructed. It was administered to 50 respondents from Gogalwadi and Khel-Shiwapur-villages which do not belong to the talukas included in the survey. This pilot survey enabled me to understand the ambiguities in the questionnaire. Some of the questions could not be clearly understood by the villagers. Similarly some questions failed to indicate clear cut differences among responses. Such questions were then either altered or omitted completely. In the beginning I had an intention to study the formal and informal leadership in the rural areas. In the pilot survey it was noticed that the villagers were hesitant to give the responses to questions pertaining to this topic. This section of the questionnaire had an adverse effect on the free expression of the villagers. Or else they used to give very superficial answers bringing down the validity of results. In short it had an inhibitory effect on the rapport that was established. Hence that section of the questionnaire was completely dropped out and information about it was obtained by other methods than that of direct questioning. The questionnaire was then revised after taking into account the difficulties I encountered at the time of pilot survey and the suggestions given by the respondents of the pilot survey. The revised version was then administered to the final sample of the project under consideration.

While administering the questionnaire, establishment of rapport was a difficult task. The villagers used to look at me with suspicion in the beginning as they were afraid of the motives of the present survey. Their main fear was that I am a government servant and my presence in the village is going to be harmful to them. They thought that I was going to extract some levy from them or expose them in some manner.

In the beginning there used to be a group meeting in every village where I had to explain the villagers about my intention in going to their villages.



I was confronted first of all with most of the key persons of the villages. The further progress of my work depended on my success in convincing those key persons. Once they were convinced I had a free access to the respondents at their residence. But it was not possible always. Sometimes they were interrogated in the grampanchayat office and under the street light even. Their level of understanding varied with their level of education most illiterates experiencing maximum difficulty in understanding the questionnaire. My visit to the respondents at their respective residence helped me in getting myself acquainted with their ways and standard of living.

Administration of questionnaire to a respondent was a matter of at least one hour. But as they were being interrogated and their queries cleared simultaneously average length of time per head was nearly one and half hours. As the questionnaire method was adopted variability in responses was reduced as far as possible. Similarly both open end and fixed alternative questions were included in the questionnaire. Because of the open end nature of some of the questions villagers were allowed to project themselves and give free expression to their ideas.

Fixed alternative questions were precoded facilitating further statistical analysis. Precoding of open end questions was not possible as the categories of responses were not known in advance. Hence, they had to be coded after the administration of questionnaire to the entire sample was over.

The effectiveness of the social environment can be studied not only by interrogating the respondent but also by observing his behaviour in the village society. For the purpose of administration of the questionnaire I had to stay in each and every village. It gave me the opportunity to see the villagers in interaction with others. Information based on such observations could not be expected to be as precise as is the one by questionnaire, but still it could supplement it. It definitely could reveal the individual as a whole with many ramifications of his behaviour.

Data collection being extremely difficult in Mulshi taluka during rainy season, as due to heavy rains villages are detached from each other in many cases and from the rest of the world, the work was finished before the beginning of the rainy season of 1966. Then Purandhar taluka was taken up for consideration. The work continued slowly till the end of September and a vigorous attack helped in finishing the entire work by the end of November 1966.

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## CHAPTER III

# PERCEPTION OF IMPROVEMENT

It is necessary to distinguish carefully between the definition of physical improvement and of improvement as a perceptual phenomenon. There is by no means a simple one-to-one correspondence between the occurrence of physical improvement and its perception. Physical development may occur but remain imperceptible or development may be perceived even when the physical development is totally absent. Perception of improvement is a psychological phenomenon which may vary independently of the physical improvement. It is this psychophysical relationship that the present chapter concerns itself with.

As in the case of other perceptual phenomena, there is a threshold which must be reached before the physical development is seen as development by the villagers. If the threshold is not reached at all, the villagers may report that nil development has taken place. In other words there must be some minimum velocity of improvement to become perceptible.

The Government of India is making multi-sided efforts through the agency of the CDP to introduce changes in various fields which the villagers are concerned with. Improved seeds, manures, fertilizers are being distributed, roads and lanes are being constructed, drinking water facilities are provided, irrigation arrangements are made, sanitary improvements are being introduced in various forms, the aid is being given to inculcate self-reliant attitude, educational facilities are being provided and social attitudes and leadership are being subjected to planned change. These improvements can be seen by the targets achieved by the programme. But they can be perceived only if the changes are significant. The presence of perceived improvement amongst the villagers was sought to be elicited by asking the villagers whether there had been 'much', 'some' or 'nil' progress in cleanliness, health, educational facilities, generation of self-help and initiative, improvement in roads and lanes, drinking water supply, irrigation, standard of living, leadership and neighbourliness. All these are the social phenomena which are likely to be experienced by an individual in his individual capacity. Favourable answers to all these questions would clearly indicate the close relationship between physical and perceived improvement.

There is no doubt that a good deal has been done by the CDP in all the above mentioned fields to improve the status of villagers. It will be rather disappointing if in spite of all these, the people feel that the efforts have not brought about significant changes.

appeared to have been impressed more by the actual improvements in educational facilities than the other caste groups. There were only 18 semi advanced caste respondents reporting much improvement, in Mulshi whereas they were 123 in Purandhar. Similarly only one respondent in Mulshi and 25 in Purandhar in the depressed caste group revealed a sufficiently high interblock disparity with respect to educational facilities as a function of caste. In contrast are the semi backward and backward caste groups which had only three and one respondents respectively in Mulshi and twelve and five respectively in Purandhar reporting much improvement in educational facilities.

A very illuminating relationship between educational status of a respondent and the improvement in educational facilities was noticed in this survey. Education for education all groups in Purandhar showed higher percentage of respondents indicating much progress than in Mulshi. But those with higher levels of education did not appear to have been impressed much as compared to those who were either illiterate or nearly illiterate. It is obvious that those who are exposed to higher educational facilities do not feel the introduction of primary educational facilities to be the sign of much improvement. On the contrary those who were not associated with the educational wealth at all during their life perceived the introduction of the primary school in the villages to be a significant change. The informal talks with the villagers revealed that they compared the present educational facilities with the facilities that were available to them during their life time. It is on that background that they felt the improvement to be a significant gain for their villages.

Financial status did not appear to have any direct relationship with the perception of educational facilities. Improvement in educational facilities was consistently higher in Purandhar than their opposites in Mulshi with the single exception of below Rs. 500/— income group. In the below Rs 500/— income group 25 p c of the respondents in Mulshi reported that there was much improvement in their villages with respect to educational facilities. On the contrary their equals in Purandhar who were supposed to be in higher percentage were found to be only 16.66 p c. It is very likely that such villagers, because of lack of financial resources, could not afford to send their children outside their village for further education. Naturally the non availability of such facilities in their villages perhaps might have been responsible for giving a feeling that the available facilities were not adequate to meet their demands.

### Roads and Lanes

The Government is trying its best to spread the network of transport to all the interiors of the nation. The roads are being constructed in the villages. But in Mulshi Taluka there were only 9 villagers constituting only 3 p c of the total Mulshi sample who reported that much improvement had taken place in the road building activity. The nine respondents came from only three villages in which the roads were either already constructed or were

under construction. But most of the villages in the Mulshi sample were really almost unapproachable. It can be said with very little exaggeration that there was almost one to-one relationship between physical improvement and its perception by the villagers. In contrast nearly 21 p.c. of the respondents in Purandhar reported much improvement in the matter of roads and lanes. Only two villages which were difficult to be approached did not have any respondent in this category. It can be seen that the difference between the two blocks was clearly noticeable, but the percentage in Purandhar was so low that it could not be called a significant achievement of the CDP. It could be noticed that perceived development and physical development went hand in hand in Purandhar Taluka also. Road building activity had increased in Purandhar so also its perception.

Age did not appear to be a significant factor in the perception of improvement in roads and lanes. Villagers of all age levels in Purandhar showed almost the same variation in percentage in reporting much improvement in roads and lanes than in Mulshi. All respondents in Mulshi who reported much development in road building activity belonged to the semi-advanced caste group only. This points out that the physical development in this area remained imperceptible for the rest of the caste members. In contrast the improvement was perceived by all caste groups in Purandhar sample. The respondents who reported that 'much' improvement had taken place were concentrated at the illiterate or nearly illiterate end of the educational status continuum in Mulshi Taluka. Educated villagers having experienced better roads and lanes in their contact with the outside world did not feel the road building activity to be much noticeable. In the Purandhar Taluka villagers in all educational status groups except the highest status group reported much improvement. 'Much improvement has taken place' was reported by middle income group only in Mulshi Taluka whereas they were spread over all income groups in Purandhar Taluka. Financial status did not appear to have any significant relationship with the perception of road building activity.

### **Drinking Water Supply**

Common wells are being constructed in almost every village by the Government to ensure adequate water supply to all the villagers, irrespective of their caste. But a section of the villagers from Urawade only from Mulshi Taluka appeared to be fully satisfied with the drinking water supply. All 14 respondents reporting much improvement in the drinking water supply belonged to that village only. It showed that the villagers in mulshi were not satisfied with water arrangements provided for them. Those who expressed some satisfaction with the water supply constituted only 38.38 p.c. of the sample. More than 50 p.c. were of the view (56.27 p.c.) that whatever facilities that were provided to them were as good as no facilities. To put it in psychophysical terms it can be stated that the physical improvement did not reach a threshold to cause change in the perception of improvement. In Puran

progress has been made' was reported by 21.36 p c of the respondents, 52.18 p c reported some progress and only 26.46 p c reported 'no progress'. The CDP, no doubt, has made some improvements for the villagers which led to the perception of improvement by the villagers.

Villagers at all age levels in Purandhar experienced much improvement in drinking water facilities whereas in Mulshi they were restricted to the middle age group only. The improvement in all age groups was found to be almost equal. Out of all caste groups, only the depressed caste group reported much improvement in a negligible minority in Purandhar. The Government has constructed wells which, according to law, are open to all irrespective of caste to which a person belongs. But in practice the wells are accessible to the non-scheduled caste members only. In the informal talk with the depressed caste members, a sense of fear of the dominant caste groups was noticed. But the dominant caste members, in order to maintain the prestige of their village, expressed the feeling that there were no restrictions on the depressed caste groups for taking water from the village well for drinking purposes. At the same time in the same informal talks at some unguarded moments they used to furnish information as to how the separate arrangements are made for the depressed caste members, how they are inadequate and at the end how they deserve the same treatment that was given to them. High education brings high expectations with it. The villagers from the high education group in Purandhar did not express much satisfaction over their opposites in Mulshi in respect of drinking water facilities. In contrast the same facilities were reported to be the 'much progress' by the low education groups in greater frequencies. Financial status did not appear to have anything to do with the perception of improvement in drinking water supply. All income groups in Purandhar showed improvement in their views about the adequacy of drinking water supply to the same extent.

#### Irrigation—Table No 32

In order to attain self-sufficiency in the matter of food grains, irrigation facilities are being improved by the Government which can be seen from table No 32. It is apparent that the villagers have been benefited least by the irrigation facilities. There were only 2 respondents in Mulshi and 7 in Purandhar who reported that much improvement has taken place in irrigation facilities. Had there been a large number of respondents in the category of some improvement, it would have been partly at least a matter of consolation. But surprisingly enough a very low percentage of respondents from both the talukas (14.58 p c in Mulshi and 13.35 p c in Purandhar) reported some progress has been made in the field of irrigation. The percentage of both the talukas was almost the same. The Indian farmer has been sufficiently trained to demand more and more water. This showed that whatever changes or improvements had taken place were not as spectacular that will create a change in the perception of villagers.

# MULSHI

## PURANDHAR

PURANDHAR																									
Village	Responses	PURANDHAR																							
		Shuleshwar	Darawali	Hotale	Watonde	Patharshet	Mugaode	Khamboli	Urawade	Chandiwali	Kumbheri	Mahalunge	Vengre	Nande	Total (Mulshi)	Kumbhoshi	Tondal	Kumbharwajan	Pangare	Waghapur	Kodit	Rakh	Malshiras	Total (Purandhar)	
	Much	1	1	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	2	3	1	-	-	7
	Some	9	36	13	11	9	11	26	34	20	10	38	18	21	41	-	-	3	1	28	10	13	-	-	55
	Nil	1	1	1	1	1	1	1	1	1	1	1	1	1	245	14	30	26	82	42	47	46	63	350	
Total		9	38	13	14	9	11	26	59	20	10	39	19	21	288	14	30	30	83	72	60	60	63	412	

### Health

In Mulshi Taluka, 11.45 p c and in Purandhar Taluka 18.20 p c of the respondents reported much improvement in the field of health. Round about 50 p c of the respondents in both the Talukas reported some improvement. This shows that in the field of health significant achievements have been made by the programme. It is quite obvious that the physicians visit the villagers for various purposes, the most outstanding of them being the Malaria eradication. Most of the villagers reported that the doctors visited them for this purpose and also for family planning. Those in the 30 yrs to 55 yrs. age group were more appreciative of health provisions than those above or below it. The health facilities had their maximum impact on the depressed caste group. The semi backward caste group stood second in that order. Advanced and semi-advanced castes had remained rather uninfluenced by the health provisions. It is very likely that the semi-backward and depressed caste groups because of their backwardness and untouchability respectively were greatly deprived of the opportunities. In the present democratic pattern of society nobody can prevent them from utilising those facilities which had changed their perception of the health facilities. All educational groups except the illiterates had remained almost completely uninfluenced by the health provisions. The percentage of respondents showing much progress in all educational status groups except that of illiterates had remained the same in both the talukas. Surprisingly enough the highest income group showed the maximum change in its perception of health facilities. Only one out of 32 in Mulshi and 21 out of 76 respondents in Purandhar in Rs 3001-5000 income group reported that much change has taken place in the health provisions in the villages. No other group showed such a remarkable difference.

### SUBJECTIVE AREAS

#### Cleanliness

There was very little discrepancy in the views as regards cleanliness expressed by respondents in both the blocks. Much progress was reported by 12.50 p c of the respondents in Mulshi and by 21.36 p c in Purandhar, some progress was reported by 50.69 p c in Mulshi and by 49.51 p c in Purandhar and nil progress was reported by 36.79 p c in Mulshi and by 29.15 p c of the respondents in Purandhar Taluka. However the change was significant.

From whatever I could observe in the villages there were very little signs of cleanliness. Spitting on the insides of the walls and flooring was never felt by them to be the sign of dirtiness, the stay of human and non-humans together was never perceived to be unhealthy, latrines were never felt to be a necessity on the contrary several of them believed the presence of latrine to be a sign of uncleanness. These and various other observations stand testimony to the fact that the habits of cleanliness of the villagers had not changed. Even then some of the respondents of certain age groups reported that much improvement had taken place, not because the improvement had really occurred but

because these respondents made it a point of prestige. They did not feel it proper to tell an outsider that cleanliness had not improved.

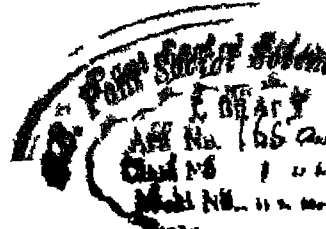
Except semi-advanced and depressed caste groups, no other group had a strong feeling that cleanliness in their villages had much improved. Depressed caste group in Purandhar had shown improvement in its views almost three times more than its opposite in Mulshi. Semi-advanced group also showed somewhat better improvement. The changes in the views of these two groups can be interpreted in different ways. Improvement in the depressed caste group can be explained on the basis of the rivalry between depressed and semi advanced caste groups. The part of the village occupied by the depressed caste group was usually neat and clean, the members used to make it a point of attraction. On the other hand the semi-advanced caste group constituted a majority in the village. It is no surprise if they made the report of cleanliness a point of prestige. It is necessary to note that actual improvement was a point of prestige for the depressed caste group, where as only the report was a point of prestige, for the members of the semi advanced caste

Educational status appeared to be closely related to the perception of cleanliness. Only the illiterates appeared to have been influenced by the habits of cleanliness of the villages. They were almost double in Purandhar Taluka as compared to Mulshi with their opposite reporting much improvement in cleanliness. It is obvious that the expectation of the illiterates being too low by virtue of their illiteracy, slight improvement in matters of cleanliness created a perceptible change in their views, on the contrary the literates, by virtue of their educational achievements, came in closer contact with the practices of cleanliness, hence slight improvement in cleanliness remained almost imperceptible for them.

Financial status did not appear to have any consistent relationship with the perception of cleanliness. Only the high earners showed considerable improvement in their perception of improvement. It is very likely that the prestige factor was involved, as the high income group is usually the high status group in a village.

## SELF HELP AND INITIATIVE

CDP appeared to have contributed to a great extent in the perception of improvement in self-help and initiative Nil progress was reported by 119 out of 288 respondents in Mulshi and only 73 out of 412 in Purandhar Only a minor fraction, i e. 17.72 p c in Purandhar reported the improvement to be totally absent whereas in Mulshi they constituted 41.22 p c, a significant difference It does not mean that the rest of the villagers reported much improvement Several of them reported some improvement There were only 11 respondents in Mulshi and 57 in Purandhar Most of the respondents from both the talukas hailed from the large sized villages and those which were located sufficiently close to the main lines of communication Nil improvement was reported by a negligible minority from these villages





The below 45 year age group appeared to have become more self reliant than the above 45 year age group. It appeared that they felt that village development could be continued by them even if the Government help was withdrawn. There were no such signs of improvement in the above 45 year age group. Only the semi advanced caste in Mulshi Taluka had a feeling of self help and initiative. All 11 respondents reporting much improvement belonged to this caste group only. But in Purandhar such respondents were spread in semi backward, backward and depressed caste groups. This shows that the confidence in oneself was spreading in almost all castes. The respondents with education between 1st and 8th standard alone appeared to be highly dependent upon self help. High and low education groups were lacking in the self reliant attitude. Improvement in financial status usually brings self reliance among the people. In the present survey it was noticed that those in the high and middle income groups appeared to have developed greater self reliance than the low income group.

#### **Standard Of Living, Leadership And Neighbourliness.**

The respondents did not appear to have developed a noticeable change in the standard of living, leadership and neighbourliness. Though the efforts are being made constantly to raise the standard of living, villagers at least did not have a feeling of any such improvement. Much and some improvement was reported by less than 50 p c of the respondents.

The picture of improvement in leadership also appeared to be equally dark. Very few of the respondents reported much improvement. Same statement can be made about the development of neighbourliness among the villagers.

On the whole perception of improvement in the objective areas was much more noticeable than in most of the subjective areas. It is no doubt, an undeniable truth that objective developments can easily be seen and expressed in quantitative terms. But it is not so with the subjective areas of improvement. Moreover expression of those changes in quantitative terms is still more a difficult task which could be noticed in the present investigation.

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## CHAPTER IV

### MOTIVATION

India's Community Development Programme is an experiment in social education. The semi-starved Indian rural population is to be educated in the new ways of life. Social Education, as the term denotes, is education for life in society. It includes education for communications, education for citizenship in a democratic society, education for adjustment to the requirements of life in the family, neighbourhood and the community and education for change and development to meet the changing demands of time. Social Education is, thus, education for social living.<sup>1</sup> Through social education the efforts are being made to break the inhibitions caused by the traditional ways of behaviour. The responses of the villagers are conditioned to the stimuli presented by the traditional pattern of society but now higher order conditioning has to be established by substituting the new stimuli from the modern pattern of society for the old ones. The CDP is an attempt in the reconditioning of the ways of life. The efforts are being made to demonstrate the adequacy of the modern style of life for better adjustment to the living conditions of the modern era. This implies a thorough understanding and practice of the process of learning.

Learning process has its origin in a very earlier part of our life. But we are not content with the elementary learning as its presence or absence does not pose to be a significant problem in our adjustment for survival as human beings with dignity. We should have ever rising horizons of aspiration for acquiring new responses or establishing new relationships between stimuli and responses. The basic physiological need is being satisfied by our villagers since ages by the traditional methods of leading life. At all stages of development in the society hunger drive has a significant role. It may not be the hunger of the present, but of future which the individual in the modern society tries to insure for, meaning thereby that the individuals with modern style of life are motivated towards the improvement of themselves. Unless the person is motivated to work hard, he will not be able to achieve more or to put it in terms of learning he will not be able to develop new associations. Learning is always in proportion to the strength of one's motivation. John Dewey has rightly pointed out the role of motivation in learning in his model of education. His model needs an implementation for social education in village India.

Village India must first become aware of the fact that it is being denied the right to live a better kind of life which is being enjoyed by its

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1 Meher C. Nanavatty Social education - in the background of Community Development - Movement in rural areas. Ministry of Community Development Government of India, New Delhi.

urban brother The highly perplexing observation in most of the under developed countries including India is that they do not entertain any such feeling that they are being done injustice, that something is denied to them There are some who feel it but they firmly believe that their lot cannot be improved The CDP has to see that this feeling is removed and replaced by self confidence that we can improve our lot The programme has to create an urge among the villagers to cross the basic level of subsistence The feeling of apathy, towards development, among villagers should be irradiated by giving them instructions into the new ways of life, i e their attitude towards all aspects of life should be changed It is no doubt, difficult but all the same vital for introducing the effective change ' By concentrating aid on agriculture health and public overhead capital the plans are least likely to affect these values and institutions which must be changed if development is ever to be self-sustaining The family is the key institution which carries cultural values and sees to it that the next generation is brought up to share the values of its elders To produce real cultural change one must get at the firmly, one must, for example, change the attitudes of parents towards achievement and self reliance in their children The agricultural family is normally the most conservative in culture and the hardest to influence Yet how is introduction of improved seeds, a better breed of chicken, a new road or inoculations for small pox likely to change the values of rural families particularly toward such key institutions as child rearing ?

To be more specific, one of the values which a culture probably must acquire if there is to be any significant increase in entrepreneurial behaviour is a belief in the importance of "achieved" status People must be judged from what they can do rather than in terms of who they are It would probably do no good to increase the n achievement of a culture for example, if large numbers of individuals in the culture could not then achieve because of caste, race, or other restrictions on what they were allowed to do The status of women is as symptomatic of values in this area as any other In many, if not most underdeveloped countries, they have a status which is ascribed to them because of their sex and they are severely restricted as to what they can do or achieve How specifically is aid to agriculture and to health likely to improve the status of women? Improved welfare of rural families may even strengthen the conservative, traditional elements in the community by reducing the discontent which may be an important source of social change Obviously most planners would like certainly values to change and aid to agriculture and health could be given in ways which might rather awkwardly speed up the process of change, but there is little evidence that they recognize value change is essential, not just desirable, and administer their programmes accordingly "2

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2. David C. McClelland Professor of Psychology  
Department of Social Relations, Harvard University  
Community Development and the Nature of Human  
Motivation Some implications of recent research  
Background Paper Conference on Community Development  
Sponsored by Centre for International Studies  
Edicott House, December 13-15, 1957, PP 26-29

What is necessary is the concentration on the factors within rather than the factors outside the organism. Factors within are the determining variables for the factors outside which are the dependent variables. "Distension" which is the prior condition for effective extension should occur without any special overt act on the part of an outside agency when a community is in normal health. It is only in a state of arrested or retarded growth that an extension agency is called upon to exercise the special responsibility of inducing distension, or a special cadre of community development workers has to be engaged to undertake this task. Thereafter the more a community approaches normality, that is to say the more successful a development effort the less need will there be for an extension agency of assistance to take any special steps to assure distension. The more should it concentrate on extension in the sense of importing education in new skills.

In carrying out this educational work it will still be necessary for an extension agency to awaken the interest of the people in the specific practices which it recommends. To do so the extension agency must know the science and art of rousing and holding the attention of the people. This function, however of pioneering in specialized fields of technology through evoking psychological response to specific improvements is to be distinguished from the function of general stimulation and inspiration for better and fuller life<sup>3</sup>.

It is quite apparent that motivation is a prerequisite for the development along modern lines. The present chapter is an attempt at describing the motivational characteristics of villagers in Mulshi Taluka and Purandhar Taluka. It aims at studying the motivational changes that have taken place since the inception of Community Development Programme. The following was the underlying arbitrary assumption while calculating the motivation score: "The motivation of a person varies in direct proportion to the expression of dissatisfaction with the existing conditions and the desire to achieve more." This sort of motivation for achievement is termed as achievement motivation. Calculation of achievement motivation does not necessitate the knowledge of the present level of achievement. The motivation score can be calculated with complete disregard for various factors like richness, caste etc. This Chapter aims at studying individual differences in strength of motivational dispositions within the context of systematic experimental analysis of the determinants of human performance. The effort is not only to understand the motivation for the development of self but also for the development of the larger community, i.e. village and the nation also. The assumption was that the development of self cannot be exclusive of the development of the wider community. One's own development has always to be conceived in the context of the national development. Hence motivation has been classified into two categories.

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3 Sushil Day Extension and Community Development Rural Extension at the Cross roads, Edited by J. M. A. Penders International Agricultural Centre Wageningen, 1962 PP 74-75

- 1) Egoistic motivation — Motivation for the development of oneself,
  - 2) Altruistic motivation — Motivation for the development of the society
- The following questions were asked for studying egoistic motivation

1 How is your financial condition ?

- ( i ) Extremely poor
- ( ii ) Fairly poor
- ( iii ) Average
- ( iv ) Fairly good
- ( v ) Rich

2 How much will your income increase if you take more efforts ?

- ( i ) Much,
- ( ii ) Some
- ( iii ) Nil

3 What are some of the things you like to do in your spare time ?

4 Which of the following things you possess ?

- ( i ) Earthen vessels
- ( ii ) Brass vessels,
- ( iii ) Carpet
- ( iv ) Table,
- ( v ) Chairs
- ( vi ) Cupboard,
- ( vii ) Cot,
- ( viii ) Fan,
- ( ix ) Sewing machine
- ( x ) House,
- ( xi ) Silk clothes,
- ( xii ) Woolen clothes and
- ( xiii ) Radio set

5 How much efforts did you take to increase your income ?

- ( i ) Much
- ( ii ) Some,
- ( iii ) Nil

6 How much did you succeed in your efforts ?

- ( i ) Much,
- ( ii ) Some,
- ( iii ) Nil

7 What do you do for the satisfaction of those needs which cannot be satisfied in your income ?

- ( i ) Rely on God,
- ( ii ) Satisfy them with the help of others,
- ( iii ) Work hard.

8 In general how do you feel about your life ?

- ( i ) Very happy
- ( ii ) Fairly happy
- ( iii ) Neither happy nor unhappy
- ( iv ) Fairly unhappy
- ( v ) Very unhappy

9 What is the biggest problem that you are faced with at present ?

10 Is there anything that you can do to solve this problem ?

( If yes ) What ? ( If no ) Why ?

The questions given below were put to the villagers for eliciting information about altruistic motivation

1 Which of the answers given below you feel are suitable for the improvement of the village ?

- ( i ) The improvement of the village takes place automatically
- ( ii ) The village will improve if everyone improves his own house
- ( iii ) Everyone must pay special attention to the village improvement

2 What do you feel about the Government aid for village development ?

- ( i ) For the village development continuous Government help is a must
- ( ii ) For the village development Government aid and villagers contribution both are essential
- ( iii ) We are fully capable of our village development

3 Who is responsible for keeping the village latrines, drainages and wells clean ?

- ( i ) Government alone
- ( ii ) Government and villagers
- ( iii ) Villagers alone

4 What is the biggest problem that people in the same circumstances as yourself are faced with at present?

5 Is there anything that you as an individual can do to solve this problem ?

( If yes ) What ? ( If no ) Why not ?

6 Do you feel like settling in some place other than your village ?

( If yes ) Why ? ( If no ) Why not ?

- 7 Do you feel that you have a desire to do and still you cannot do it ?  
( If yes ) Why ?
- 8 What would you say is the biggest problem that our country is  
faced with at present ?
- 9 Can you do anything to solve this problem ?  
( If yes ) What ? ( If no ) Why ?

Some of the questions were precoded whereas the open end questions had to be coded after the responses were collected. They were given scores according to the intensity of the response expressing the desire, the high score indicating high motivation and the low score indicating low motivation. The total score is taken to be the index of general motivation. The scores obtained ranged from 14 at the lowest to 49 at the highest extreme.

General Motivation — As regards the general motivational changes the results shown in Table 4.1 below indicate that the motivation in the most experimented upon villages though higher was not significantly higher than the least experimented upon villages. The difference was not statistically significant.

TABLE No 4.1

### General Motivation in Mulshi and Purandhar talukas.

Taluka		
Mean motivation and SD	Mulshi	Purandhar
M	30.96	32.02
SD	5.23	5.60

The effort was made to study the relationship between motivation and the factors like size of the village, distance from the main lines of communication, etc.

It is usually reported that the villages detached from the main lines of communication are comparatively uncared for. Programme Evaluation Organization reports also corroborate similar views. It is necessary to know whether such disparity is present as regards motivation also.

For the present survey distance from the main lines of communication was determined on the basis of two criteria as follows:

(1) Villages detached from the rest of the talukas due to river. This appears to be an unusual category of villages, but at the same time it becomes a significant variable. These villages may even be at a very short physical

distance from the communication system, but in the absence of a bridge, the physical and psychological association of the villagers with the rest of the taluka is severed for a very long period of the year. Such villages could neither be equated with the short distance villages nor with the long distance ones. Hence they constituted a category in themselves.

(2) Those which vary from each other as a result of physical distance from the main communication system.

Anchored on these two criteria villages were split into three classes as follows

- (a) Separated by river
- (b) Away from the communication system, and
- (c) Close to the communication system

Distance and Motivation - The motivational structure of the villagers according to distance from the main lines of communication appears in Table No 42 given below

**TABLE No 42**  
**General Motivation in relation to distance**

Distance	Separated by river	Distant	Proximate	Total
<b>Motivation</b>				
<b>MULSHI</b>				
Mean motivation	29.06	30.81	31.67	
Number	63	42	183	288
<b>PURANDHAR</b>				
Mean motivation	34.67	30.61	31.92	
Number	60	104	248	412

The results point out that the difference in average motivation score was significant only in villages separated from the main lines of communication by river. The Purandhar Taluka score for such villages was significantly higher than its counterpart in Mulshi Taluka. It is not surprising that there was such a vast difference between the two. Because Kumbheri and Chandiwadi, the villages from Mulshi Taluka are separated by Mulshi Lake and then by the high mountainous regions making psychological and physical communication a much more difficult task. On the contrary, Kodit from Purandhar Taluka, though detached by the river, being a large sized village could be motivated for better development.



The difference in average motivation scores of villages at long distance was negligible not only that but the motivation score of villages in Mulshi Taluka was slightly higher. This observation was rather surprising. Several factors have to be considered for the proper understanding of this unexpected observation. Kumbhosh, a village from Purandhar Taluka though at a longer distance from the transport facilities in Purandhar Taluka is quite close from the road belonging to a different Taluka. As it is detached from Purandhar Taluka CDP in this Taluka had paid very little attention towards its development.

Kumbharwala and Bakh were the villages so much engrossed in internal politics that the villagers paid very little attention towards their development.

In contrast was the village Patharshet, nearly ten miles from the transport facility, detached by the high hills from Mulshi Taluka, was sufficiently highly motivated. This village had the fortune to have the leadership of a political leader since long past. Various developmental works had been done because of his presence. But though the motivation was high, development did not appear to be in the same proportion as a new dam was to be constructed and the village was going to be the worst sufferer and the villagers were likely to be required to shift with all their belongings to some other place. Even then the morale of the villagers was very high.

Short distance villages also did not show a significant difference in average motivation scores. This observation was also not surprising. Tondal from Purandhar Taluka was a newly established locality. Formerly it was adjacent to the construction of Veer Dam, their old location was inundated under water and people had to establish themselves anew. Hence they were highly disappointed and had developed a feeling that their development was now a difficult task. On the contrary the entire Mulshi Taluka was fortunate to have a political leader who had sacrificed everything for the cause of Independence of the nation and worked with top political leaders like Mahatma Gandhi, Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel. His presence and active participation in the development of the Taluka had definitely helped increase the motivation of his village Urawade. The general rise in the motivation of the entire Taluka was due to his political omnipresence in that Taluka. Mahalunge and Nande being pretty close to Poona, they showed a trend towards urbanisation. All these factors had contributed towards bridging the gap between average motivation score of both the Talukas.

**Village size & Motivation -** There is a general tendency to criticise the Community Development Organisation that usually the large sized villages are given sufficient attention and the smaller ones are not. But this difference was not seen in Talukas under consideration as shown in table No 43 given below.

The table shows that within the taluka there were almost no differences in the motivation scores. Similarly the interblock comparison also pointed to the same fact that there were almost no variations whatsoever in the motivation score according to the size of village.

TABLE No 43  
**General Motivation in relation to size**

Size	Large	Medium	Small	Total
<b>MULSHI</b>				
Mean motivation	32.17	30.67	29.95	
Number	98	104	96	288
<b>PURANDHAR</b>				
Mean motivation	32.39	29.93	31.79	
Number	338	60	14	412

#### **Age & Motivation**

India's CDP is an effort to motivate the young blood in the villages towards the acceptance of new ways of life and meeting the new challenges. It is necessary to point out that the overall motivation score in Purandhar and Mulshi Taluka was extremely low. But Mulshi Taluka score was not much lower than Purandhar Taluka score. Table No 44 presents the following picture of the spread of motivation according to age group.

The results in the table point out that the average motivation at all age levels except the age range 66-67 in Purandhar villages was consistently higher than their respective counterparts in Mulshi Taluka. But in no age group differences appeared to be significant. Differences in groups 66-70 and 71 and above were significant but they were likely to be the results of chance variation as the number is very small in those age groups. This showed that young and old alike were not much motivated towards their own development or towards the development of the community as a whole.

#### **Caste & Motivation —**

The effort of the CDP is the uplift of those village castes which were lagging far behind the rest of the castes as a result of a social system based primarily on the functions performed and on the birth. Hence it was necessary to know whether different castes showed any variations in their motivational structure. The distribution of motivation according to caste is shown in Table No 45.

The table shows that the depressed caste in Mulshi taluka had the highest motivation, whereas in Purandhar taluka it was almost as high as the advanced and semi-advanced caste. The motivation of the advanced and semi-advanced and similarly of the semi-backward and backward castes in both talukas was almost the same. Hence for better understanding of the dynamics of motivation the caste groups were reduced to three i.e., advanced, backward and depressed keeping aside the religious caste. When it was done it was found that the depressed and advanced castes appeared to have better motivation than the backward castes.

Depressed caste's motivation score was slightly higher in both talukas as compared to backward and semi-backward castes. It is a wellknown fact that intensified efforts were being made for the uplift of the depressed caste which includes Manar, Mang and Chamir. There is no wonder if they were better than others. But the difference was not as significant to state that they improved themselves considerably. As compared to the input of efforts the output in the form of increased motivation was too low. The interview revealed that because they constituted the minority they were terribly afraid of the political majority of the Marathas. They were afraid that if they worked hard for their own improvement and also for the improvement of their community they were likely to be severely punished by the Maratha community which was in the majority. The comparative picture of the two talukas was rather too, dark that there were no significant differences in the motivation.

#### **Financial Status and Motivation -**

It is usually expected that the one who has more money is tempted to accumulate more money. His acquisitive drive comes into prominence. The attempt was made to see if those who were financially well off were motivated more for improvement. Table No 46 depicts the relationship between financial status and motivation.

The averages in the table reveal that there was significant difference between Purandhar and Mulshi taluka scores for the lowest income group. People in this income group in the highly experimented upon area were much more motivated than their equals in the least experimented upon area. This showed that the CDP had inculcated a desire in them for upward mobility. Those with income between Rs 500 and 2000 showed no significant improvement. The interviews revealed that they had the frustrating experiences which had made them rather pessimistic about life. People had come to believe that no efforts on earth were likely to change their present state of affairs. The Rs. 2000-3000 group in the Purandhar Taluka showed higher motivation score than the Mulshi Taluka. It showed that those with higher income had a still better ideal for them i.e., the still higher income group, hence they had the desire for still more improvement. But the picture at the highest income group was rather disappointing. The Mulshi taluka score was significantly higher than the Purandhar Taluka score. The report of interviews has to be

brought in for the explanation of this disappointing observation. The villagers were asked whether they would like to imitate the performance of those who had improved their conditions by resorting to various methods. Several of the villagers had reported, under the presumption of their improvement that they need not imitate others but reverse is true. This shows that they had developed a feeling of complacency that they had attained the maximum that was attainable. Moreover their being the richest class in the village, there was no other higher ideal which they could set for themselves. Naturally there being no further goal whatever was the proximate goal has been achieved and it was taken to be the final goal towards which the attempts were directed.

When we think of the general picture of motivation in relation to financial status, mere consideration of their desire to achieve more is not enough. In fact the desire for achievement in the context of what has been achieved is a better explanation of the motivational structure of the group which is subjected to intense experimentation. It is a fact worth noting that in Mulshi taluka 39.6 p.c. of the respondents were in the low income group i.e., income between Rs 1/- and 1000. But the percentage for the same income level in Purandhar Taluka was only 32.04 which was considerably lower than that of Mulshi Taluka. The situation was greatly reversed for the higher income group, i.e. income between Rs 2000 and above. The Mulshi Taluka percentage was only 22.92 which was not even one-fourth of the total sample whereas in Purandhar Taluka the percentage was 36.65, much higher than the corresponding number in Mulshi Taluka constituting even more than one-third of the total sample. This shows that a great number of villagers from Purandhar Taluka had crossed the ceiling since the inception of the CDP from low income group to the high income group. This also points to the fact that the villagers were motivated to achieve more but their improved financial condition failed to motivate them still further. To put it in other words they had shifted from a lower level stagnation to a higher level stagnation, though the purpose was to replace stagnation by dynamism.

#### **Educational Status & Motivation —**

It is a general supposition that the educational height leads to higher aspirational horizons. Due to education the individual becomes sensitive to the developments going on around him. He comes in contact with the rest of the world. Hence it is necessary to see whether education could have its impact on the motivational structure of villagers. The relationship between educational standard and motivation is shown in Table No. 47.

It can be seen that the average motivation score in both the talukas showed a positive acceleration as the educational status had gone on increasing. Moreover to a great extent it is apparent that the Purandhar Taluka score was consistently higher than the Mulshi Taluka score. But the differences were not significant at any level of education.

TABLE No 4 6  
General Motivation in relation to financial status

Financial status Motivation	1 to 500	501 to 1000	1001 to 2000	2001 to 3000	3001 to 5000	
<b>MULSHI</b>						
Mean motivation	24 22	31 45	31 46	30 56	33 50	
Number	25	90	106	35	32	288
<b>PURANDHAR</b>						
Mean motivation	30 22	31 65	31 98	33 18	31 68	
Number	36	96	129	75	76	412

TABLE No 4 7  
Educational status & Motivation

Education Motivation	Illite rate	Read but not write	Read & write	1 to 4	5 to 8	9 to SSC	College	Total
<b>MULSHI</b>								
Mean motivation	30 12	31 66	30 88	31 78	33 75	35 20	0 00	
Number	183	9	8	59	24	5	-	288
<b>PURANDHAR</b>								
Mean motivation	30 44	32 38	33 06	32 07	33 66	34 16	35 60	
Number	130	8	16	125	111	16	6	412

Illiteracy was a great handicap in the ways of acquiring knowledge. The literary media of communication were ineffective for them. Because of illiteracy they could not be in communion with others as regards the exchange of knowledge. Hence motivating the illiterates was a difficult task.

As we look to the other end of the educational status we find that the motivation of the educated was sufficiently higher than the motivation of the illiterates and lowly educated community. But the motivation scores in Mulshi and Purandhar Talukas did not differ significantly from each other. It is quite apparent that those with sufficient education do not need the help of any external agency to awaken them in the acceptance of the new way of life. Hence CDP is of very little use in awakening the educated class. That they are educated itself is an indication of their strong desire to accept the new ways of life. It is no wonder even if the motivation score of educated community in both the Talukas was the same.

Motivational structure in fact should be understood in the context of the number of persons in each group. 62.62 percent of the Purandhar Sample constituted the literate class with formal education varying from 1st standard to college education, whereas the percentage of the same class in Mulshi Taluka was only 30.66. This points to the fact that educational achievements in Purandhar Taluka were more than twice that of Mulshi Taluka. This no doubt was the contribution of Community Development Programme. In Mulshi Taluka 69.34 percent of the population had still remained illiterate if those who could just read or write were taken as nearly illiterates. But this section in Purandhar Taluka constituted only 37.38 percent.

For the understanding of motivation in relation to education it is necessary to know that a number of villagers from Purandhar Taluka had migrated to the urban areas. They were enabled to do so to a considerable extent because of their educational achievements. One must admit that in the absence of motivation for further achievement, they could not have migrated to the urban influences. Hence while trying to understand the relationship between education and motivation it is necessary to think of motivation in the context of present achievements in the field of learning and their migration which is the result of education and motivation.

The discussion leads us to conclude that though the motivational structure, in the most experimented upon villages, had not undergone a radical change still we will be denying the facts if it is regarded that there were no changes at all.

In the beginning of this chapter it was stated that the motivation had been split into two types viz. egoistic motivation and altruistic motivation. The correlation between them was found to be .21 in Purandhar Taluka and .26 in Mulshi Taluka. This shows that these two had very low correlation and they were not statistically significant. The implication is that independent efforts

(48)

should be made to develop egoistic as well as altruistic motivation. Concentration on one will not necessarily lead to an enhancement of the other.

The picture about the changes in motivational structure after intensive efforts for a period of fifteen years did not appear to be much encouraging. What we aimed at was an accelerated change through the agency of CDP. But what we have achieved was just a change without acceleration. Intensified efforts have not been fructified. It appeared that the villagers had not detached themselves fully from the belief that they were beyond improvement. The villagers lacked motivation for their self improvement even. The chronic habituation with the inferior type of behaviour patterns had led to, perhaps, the lack of awareness of the possibility of a higher order behaviour pattern. What needs to be done is that a faith should be built in them that they are the makers of their future, that their future is bright and that they are capable of that achievement.

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## CHAPTER V

### STYLE OF LIFE

The most striking event or process in our present day culture is change. Every culture pattern is continually being altered and, in turn, moulds the personalities of its members. However, it is in the realm of material objects that this change is most drastic and noticeable. By contrast the world of values, ideas, attitudes, and behaviour is essentially conservative. It is the job of social scientists particularly social psychologists—to develop insights into this phenomenon of social change.

The winds of change have reached the rural interiors of India and are shaking the structure of tradition. Great efforts are being made in the drive for development and at the head of this drive are the efforts of the Government—the CDP. Culturally our society, particularly the Hindu section, has always relied mainly on God for succour under conditions of great stress. The villager has faith in the Supernatural, would feel lost and insecure without his dependence on it, and is generally resigned to his lot. He has a rigid fatalistic attitude towards change. His reliance on God, Fate and the Unseen is much greater than on anything he comes across in his work a day life. It is frequently alleged that people have been frequently approached with a helping hand, but they seem to have refused it. Better seeds and agricultural implements are supposed to have been supplied to the farmers but they do not utilise them. Educational officials are there to educate people, but the people prefer to remain uneducated. Doctors and visitors are anxious to serve the patients but rural folks prefer village quacks to qualified doctors. Co-operation of the people is sought to ameliorate the all round living conditions but non-co-operation is the greatest stumbling block faced by the Government agencies. In short, people refuse to be helped when help is most needed.<sup>1</sup>

There is still little tolerance for new ways of thinking and doing. To quote Professor Dube, in *Indian village* 'If people are asked to choose between tradition and progress tradition would perhaps be their instinctive choice, although a second thought might induce them to take a few hesitating steps in the direction of change.'<sup>2</sup> This is the traditional type of social universe which is subjected to planned change by the CDP.

It is doubtful whether it is possible to bring about social change through rational planning. On the whole it seems very difficult to introduce changes of wide scope in areas sanctioned by usage and tradition. 'Attitudes, as enduring residuals of the experiences of the individual, tend to constrict, conserve and stabilize his world. But men cannot live completely autistic lives in worlds of

1 Dr Radhanath Rath Presidential address Indian Science Congress 1965

2 Carl C Taylor Douglas Ensminger Helen W Johnson Jean Joyce *Indian Roots of Democracy* P 477



their own making. The world 'out side' does move, and all men, in varying degree are responsive to changes in the world about them. As they strive to catch up with this changing world, they find themselves with ease or with difficulty, with ready acceptance or with extreme reluctance - changing their attitudes. This is the individual and psychological accompaniment of social change.<sup>3</sup> More important than understanding the problem of social change, is the problem of resistance to change. For the social Scientists the problem is one of understanding resistance to change, and especially one of knowing how to weaken the resistance. 'An oft repeated statement of the elite and educated members of underdeveloped countries is that the masses do not want to change, that they are apathetic. Statements are made by persons deeply interested in the development of the masses that the villages of their society are stagnant not only physically and economically but psychologically.'<sup>4</sup> There are many evidences that the providing of amenities with minimum contributions from local communities, has failed to validate the assumption that the securing of community amenities is an adequate or self generating motive for community development. Much less is it a stimulant to increase production, the responsibility for which rests more upon individual or family or for small special-interest-group action than it does on total local community action. There is almost universal evidence that when amenities such as community halls or other physical structures are provided solely, or even mainly as free gifts from Government these amenities fail to stimulate communities to greater effort, or even to stimulate them to make constructive use of the facilities which have been given them. The statement shows that what needs to be remedied is the psychological aspect more than the material aspect of community development. It is the style of life of a villager which is a significant resistant though not the only, to change and if it could be weakened we will have made a headway towards the attainment of the objectives of CDP.

Style of life of an individual finds its expression in the society by way of his attitudes. A major factor, for diversity in the influence of groups on our attitudes is the existence of individual difference in style of life. In order to understand the impact of CDP on the rural society the role of style of life in the functioning of attitudes should be examined. In static societies relatively few social changes occur over a long period of time, whereas in advanced societies they occur at a much accelerated rate. The gradient of social change according to the degree of advancement of the society is a function of the proportion of anti-change and pro change persons in the society. The attitudes towards change vary along a conservative liberal continuum, i.e. opposing and favouring change. Whether generalized attitudes towards change exist, is a problem worth investigation. Fortunately, several social psychologists have attempted an understanding into this area and most of them agree that attitudes towards social change do have a fair degree of generality or

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3. Krech Crutchfield Ballachey Individual in Society. P 215

4. Carl C Taylor Douglas Ensminger Helen W Johnson Jean Joyce India's Roots of Democracy Orient Longmans Ltd  
Bombay Calcutta, Madras, New Delhi. 1965 P. 523,

internal consistency For the present thesis the terms conservative and liberal have been substituted by traditional and modern respectively, with a middle category of transitionals signifying those who are on their way to modern style of life Following is the operational characterization of the styles of life mentioned above

**Traditional :—**Traditional person is represented by one who shows remarkable reliance on God, Fate and the Unseen for the satisfaction of his needs, one having a few needs requiring interdependence and no desire to participate in the community activities Adult and woman's education is a waste for them and they have full faith in the caste hierarchy

**Transitional —**Transitional person is naturally the one who acts partially like a modern, but who retains many of the types of behaviour and attitudes of the traditional He is somewhere in between the two extremes

**Modern —**Modern person is the symbol of various modern influences He has developed the attitude of critical understanding He does not have blind faith in the Supernatural He no longer depends on fate for the satisfaction of his needs He has enough of self reliance and a large repertoire of needs involving interdependence He believes in others' sincerity of efforts, education is a must for adults and women and caste hierarchy has lost its value for him

Daniel Lerner in his "The passing of Traditional Society", has used the same classification of the style of life But his criteria are different from those used in this classification The persons interrogated by Daniel Lerner are typed as "traditional" "transitional" and "modern", by criteria of the extent to which, and the ways in which they respond to various media of communication like newspaper, radio, etc These criteria have almost no place in the lives of our villagers either because they have not reached them or even if they have reached physically they have not created any psychological impact on the villages due to various reasons

In the present survey the interviewees were classified into the above mentioned categories on the basis of their response to the following questions—

- 1) What do you do for the satisfaction of your unfulfilled desires ?
  - ( a ) Rely on God
  - ( b ) Fulfill them with the help of others
  - ( c ) Fulfill them by working hard
  - ( d ) Others
- 2) What are your feelings about the Government servants ?
  - ( a ) They come to the village because they receive salary and allowances
  - ( b ) In their coming to the village we are also benefited
  - ( c ) They come to the village because of their desire for our improvement

What have you to say about your role in the village development?

- (a) Development of village takes place automatically
- (b) Development of village will take place if everyone improves his own house.
- (c) All must pay special attention to the village development

What should be the role of the Government in village development?

- (a) Village development will take place if the Government always gives financial aid,
- (b) Government aid and the efforts of villagers both are required for village development
- (c) The villagers themselves are capable of developing their villages

Which remedies do you use if some one is ill in your family ?

- (a) Pray God and chant mantras
- (b) Take medicines from experienced old persons
- (c) Depending on the occasion take medicines from the experienced old persons or from the doctor
- (d) Approach the doctor immediately

What do you think is the cause of epidemics ?

- (a) God's will
- (b) Absence of cleanliness in the villages and God's will both
- (c) Only absence of cleanliness and contagion

Who is supposed to be responsible for maintaining clean village latrines, drainages and wells ?

- (a) Government alone
- (b) Government and villagers
- (c) Villagers alone

What do you feel about birth control ?

- (a) Children are a God's gift Therefore, it is futile to make efforts towards birth control
- (b) If we resort to birth control, our condition is likely to improve
- (c) Birth control is absolutely essential for our development

What are your views about women's education ?

- (a) Giving education to women is spoiling the family life
- (b) If education is given to women they are likely to be benefited
- (c) Education for women is absolutely essential

) Is adult education a ' must ' in your village ?

- (a) Education during old age is a waste
- (b) If they are educated, they are likely to be benefitted.
- (c) Education for adults is absolutely essential.

(11) What are your feelings about untouchables ?

- (a) Brahmins and untouchables are basically different. Therefore, there is no likelihood of any improvement among the untouchables
- (b) If untouchables are given the opportunity they are likely to improve
- (c) There is absolutely no basic difference between Brahmins and Untouchables. Therefore if efforts are made the untouchables can definitely develop as much as the Brahmins have

(12) Do you believe in the caste hierarchy ?

Every question had three alternatives signifying traditional, transitional and modern attitude. Scores were given to every question the range of scores being 1 to 3 per question. The low scores indicated traditional attitude and the high modern. The range of scores for the entire block of questions, was 12 to 36. The entire range was divided into 3 groups as follows

- (a) 12 - 19 — Traditional
- (b) 20 - 28 — Transitional
- (c) 29 - 36 — Modern

The class of transitional was further sub-divided into three groups in order to make the observations still more meaningful

- (a) 20 - 22 — Low transitional
- (b) 23 - 25 — Middle transitional
- (c) 26 - 28 — High transitional

This classification makes the interpretation more sensitive. In addition to knowing the proportion of traditionals, transitionals and moderns in the society, the trends also could be perceived. If the proportion of high transitionals was greater in a taluka, it could be said that though not at present at least in the near future the probability of its being converted into a modern styled social group was very high.

#### **Distribution of styles of life in the sample —**

Interviewing 700 villagers, a cross-section of the adult male population belonging to most experimented upon Purandhar taluka and least experimented upon Mulshi taluka a very interesting distribution of styles of life was observed. Quernies as to the questions pertaining to the personality structure revealed that nearly three quarters of villagers from Purandhar taluka (exactly 72.82 percent) and 85.73 percent of villagers from Mulshi taluka formed the middle class, i.e., the transitional style. In Purandhar taluka the proportion of traditionals was too low, i.e., just 2.18 percent but its equivalent in Mulshi taluka constituted 7.29 percent. This shows that a very small number of

villagers in Purandhar taluka had remained to be influenced by the CDP. As regards preparing the villagers for the acceptance of modern attitudes Purandhar taluka could be said to have made much more advance as compared to Mulshi taluka. Moderns constituted one-fourth of the sample in Purandhar taluka, whereas in Mulshi taluka they constituted only 9.4 percent.

The entire distribution of styles of life shows that Purandhar taluka, which has been under the influence of CDP for the last fifteen years, had made significant advance. The proportion of traditionals had gone down considerably and of Moderns increased as compared to Mulshi taluka.

In order to study how far the differences between the most experimented upon and least experimented upon talukas were significant, the  $X^2$  test was applied and the  $X^2$  45.46 had been found to be significant at 0.05 level. If we expect the class of traditionals to disappear completely, it will mean expecting too much by way of contribution from the CDP. It is important to know that in societies where a large percentage of the population have become modern and even a larger percentage are in transition, that there are definite, isolated islands of traditionals.<sup>5</sup>

The classification of transitionals into three sub-groups is shown in Table No. 5.1. The transitionals exhibit a combination of attributes associated with traditional as well as modern styles of life. Hence the classification into sub-groups is highly significant. When we study the data critically we find that the proportion of low transitionals was lower in Purandhar taluka as compared

TABLE No. 5.1  
Sub-division of transitionals

Style of life	Mulshi	Purandhar
Low transitional	53	47
Mid. transitional	124	118
High. transitional	70	135
Total	247	300

to its proportion in Mulshi taluka. Middle transitionals also revealed similar trend but the picture was reversed at the other extreme i.e., high transitionals. The proportion of high transitionals was much greater in Purandhar taluka than in Mulshi taluka. The  $X^2 15.20$  had been found to be significant at 0.05 level. A joint consideration of the distribution into the three main classes viz. traditional, transitional and modern and the sub groups viz. low transitionals, middle transitionals and high transitionals is quite interesting. One can say without any sort of hesitation that the Community Development Programme had not only led to an increase in the percentage of moderns in Purandhar taluka but had increased the proportion of high transitionals also. When both talukas are compared with each other for the trend towards modernity it can be said that Purandhar taluka showed a consistent tendency towards modern style of life over Mulshi taluka. Figure 51 shows that in Purandhar taluka middle transitionals constituted a greater proportion than the low transitionals and high transitionals were in even greater proportion than the middle transitionals. In Mulshi taluka though the proportion of middle transitionals was greater than the low transitionals still at the upper end, i.e. the high transitionals the situation was reversed. The proportion of high transitionals was lower than the middle transitionals. The Joint consideration of Table Nos. 51 and 52 reveals that the CDP had not only prepared a fixed percentage of moderns but also a trend towards the modern style of life. It had created the potentiality to be modern amongst the villagers. Also it can be said that the gap between Mulshi taluka and Purandhar taluka was sufficiently wide which was the result of the difference in the period of experimentation, and it had to be bridged.

#### **Distance and Style of Life -**

CDP is always criticised for being favourably inclined towards those villages which are close to the taluka headquarter and for being negligent towards those which are away i.e., the ones which are favourably situated from the main lines of communication are given sufficient attention, whereas those which are situated in the interiors are rather ignored. It is necessary to test the hypothesis given above.

Inter block disparity in style of life as a function of the availability of the means of communication is shown in Table No 52. It can very easily be seen from the table that the inter-block disparity was much more than the intra block disparity. It can be said that the villages in Purandhar taluka at every category of distance were definitely better placed than their respective equals in Mulshi taluka. Out of the 60 respondents from villages separated by river in the most experimented upon taluka no one had remained traditional whereas there were 10 out of 63 such respondents from the least experimented upon taluka. The number of transitionals constituted a smaller fraction in Purandhar. At the other extreme, i.e. modern style the situation was just the reverse of the situation at the traditional level. Moderns were 15 in Putandhar whereas there was none in Mulshi taluka. It is creditable to the CDP that even in difficult places people could be taught to accept the modern attitudes towards various problems of life.

TABLE No 52

## Style of life according to distance

## MULSHI

## PURANDHAR

Distance					Distance			
Separated by river	Away from the main lines	Close to the main lines			Separated by river	Away from the main lines	Close to the main lines	
10	2	9	21		-	1	8	9
53	38	156	247		45	82	173	300
-	2	18	20		15	21	67	103
65	42	183	288		60	104	248	412

ages at a longer physical distance from the communication system and minor traces of traditionality. In both talukas, traditionals constituted a minor percentage. But the gap between the two samples with reference to the conversion of traditional and transitionals into moderns was wide. Moderns, in villages at longer distance in Purandhar taluka, were 92 percent but in Mulshi taluka they were only 47.6 percent.

The CDP had become successful in reducing the proportion of traditionals in villages which are easily approachable by rail or road. They constituted 10.9 percent in Purandhar and 4.92 percent in Mulshi taluka.

Intra-block disparity was not as much as was the inter-block disparity. Even then in Purandhar taluka itself one can find that the villages on the side were particularly cared for and those in the interior were neglected. To a certain extent, it can be said that villages which were isolated were of help because of their detached location had been least benefited.

On the whole, it can be said that the CDP had done justice to all villages irrespective of distance, though with little more concentration on the villages which are better located.

#### Size and Style of life:—

It is usually reported that the CDP had attended to large sized villages and neglected the small sized ones. Table No 53 shows the link between the personality typology and size of the village. An examination of the data shows that size of village was unquestionably a factor to be considered in planning the impact of CDP on personality change. Inter-taluka comparison revealed that size for size, Purandhar taluka was definitely a better performer than the Mulshi taluka with respect to changes in the style of life. In

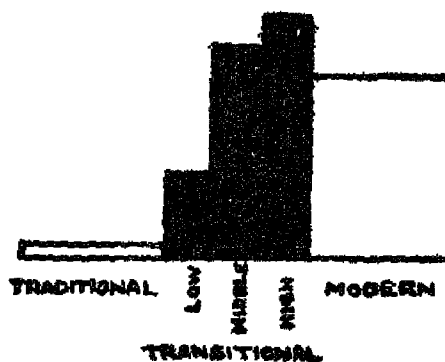
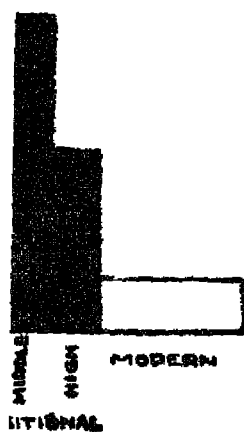
# STYLE OF LIFE &

FIGURE 5:13

## 1 OF TRANSITIONAL STYLE OF LIFE

SHI

PURANDHAR





1

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1

1

TABLE No 53  
of life according to the size of the village  
ULSHI PURANDHAR

Size				Size			
Small	Medium	Large	Total	Small	Medium	Large	Total
11	6	4	21	-	6	3	9
73	94	80	247	11	48	241	300
2	4	14	20	3	6	94	103
86	104	98	288	14	60	338	412

lages irrespective of variation in size, in Purandhar taluka, were anced than in Mulshi taluka. But inter-block comparison alone or the correct understanding of the influence of size on change o consider the inter village disparity in addition

randhar and Mulshi talukas size and traditionahty in the style l to be inversely related i e larger the size smaller was the additionals in the village At the transitional level the distribu be like the one expected by the normal probability curve, i e., ges at the extreme and highest at the medium size of the village proportion of moderns the distributions were different in both irandhar taluka the moderns in small sized village constituted whereas they were only 10 percent in the medium sized villages ve was maximum in the large sized villages On the whole, the ve was reversed The higher proportion of moderns in small ight be because the number of respondents was very small and ar sample there was only one small sized village Hence, such a on of moderns might have been a matter of chance In Mulshi emed to be a consistent tendency towards increase in the size

consideration of the inter-block disparity and inter-village dis- e to conclude that the statement made by some of the observers ad ignored the small sized villages completely and concentrated sized villages did not fit into the facts At the most it can be was a gradience of concentration of efforts, with maximum on ages and minimum on small sized villages Irrespective of inten mentation it can be seen that large sized villages showed the rtion of moderns followed by medium sized and small sized in is very likely that large sized villages had a greater develop- al which, if concentrated upon, was likely to yield perceptible ight have tempted the development machinery to concentrate for their development.

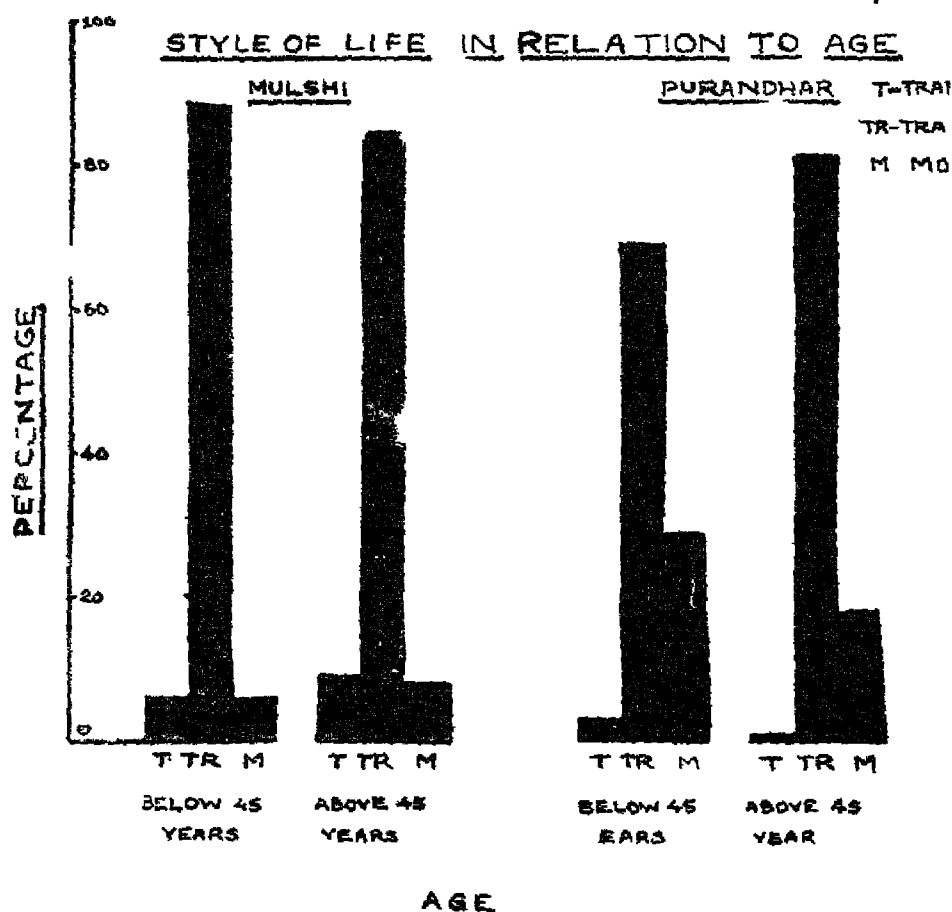
### Age and Style of Life

Analysis of the influence of age on style of life or personality type is given in Table No. 5 4. It is usually observed that the aged persons are more rigid in all respects as compared to the middle aged and younger ones. Attitudes are no exception to this general observation. It is very difficult to introduce changes in attitudes or styles of life which people are used to. The grown ups are usually more resistant to change than the younger ones. In the present study it was observed that those who were 66 years of age and above did not entertain the modern style of life at all. There was no one in both the talukas with modern personality type. It may be because they were at the fag end of their life and they did not feel it necessary to change; they were not psychologically prepared for readjustment. Since the attitudes we form are so intimately bound up with the information we have stored about various objects, it is not surprising that there is parallel evidence to suggest that attitudes also tend to become more stable—we might even say “rigid”—as individuals grow older. The shape of the distribution of styles of life changes quite steadily as we move towards older and older slices of the population which is significantly different from that of the distribution observed in the lower slices of the population as can be seen in Table No. 5 5 in which the subjects had been divided into two groups, i e., those above 45 years of age and those below 45 years of age. Figure 5 2 shows the distribution of personality type according to the age groups given above.

Both the groups — above and below 45 years — showed a distribution on the scale that was relatively bell shaped with fair proportions locating themselves in central or transitional region of the scale but a very minor proportion at the extremes, i e., traditional and modern. In Purandhar taluka the appearance of the distribution was somewhat changed, though the change was not so noticeable as will turn the bell shaped distribution into U shaped distribution. However, the change was fairly noticeable. The change in the age group below 45 years was more marked than the change in the age group above 45 years. This shows that the older slices of the population were more resistant to change than the younger slices. The proportion of the moderns was considerably increased and that of transitionals decreased in the below 45 years age group as compared to the second half of the population.

The results obtained in the investigation were not in the least surprising, first because the CDP aims at generating the urge for development among those whose personalities show the signs of plasticity, i e. the younger generation whose behaviour can be remoulded by being in psychological communication with them. Secondly, older people have enough of experience at their credit which has enabled them to develop certain attitudes, which have become sufficiently rigid as a result of their long standing association with those attitudes. We would be expecting too much if we desire them to readjust to the changes and shun the rigidity which they have shared their

FIGURE



1  
2

1  
2

1  
2  
1

# PURANDHAR

## MULSHI

Age	Style of life	MULSHI													PURANDHAR												
		71 and above	65	60	55	50	45	40	35	30	25	Total (Mulshi)	Percentage	71 and above	65	60	55	50	45	40	35	30	25	Total (Purandhar)	Percentage		
Traditional		2	1	3	2	3	4	3	1	1	1	21	7.29	1	1	1	1	1	2	2	1	1	2	9	2.18		
Transitional		4	5	16	28	33	30	32	33	35	21	247	85.77	3	10	20	22	31	37	45	53	35	24	300	72.82		
Modern		1	3	4	2	2	5	1	2	1	2	20	6.94	1	2	4	8	8	15	16	24	18	8	103	25.00		
Total		6	5	23	30	38	39	36	36	37	24	288		3	10	17	30	39	54	63	83	54	34	412			

(65)

TABLE No 55

## Style of Life according to age

MULSHI

PURANDHAR

Above 45 years	Below 45 years	Total		Above 45 years	Below 45 years	Total
11	10	21		1	8	9
93	149	247		101	199	300
10	10	20		22	81	103
116	175	288		124	288	412

## Style of life.—

the caste structure is regarded to be mainly responsible for most though not all, in the society. Several studies have been conducted on to demonstrate inhibitory influence of caste on our developmental change. Since Independence various regulations have been with explicit intention of eliminating caste system itself from the setup. Even then the caste structure has remained and it would expect the disappearance, of the grand old disease of caste developed a close association with us over centuries, in such a short time. At present it is necessary to know the role that the caste system plays in rural development.

Relationship between caste and style of life has been depicted in Figure 53. About caste it can be noted that in the heart of the rural man caste occupies an important place. The pattern of distribution shown in Table Figure 53 reveals that the people belonging to different caste groups improved all alike. It shows that the advanced caste has still retained its position even with respect to the changes in the style of life. When the groups were compared with each other in both talukas one could note that the Brahmins were the highest percentage as moderns. No other caste group had such a high percentage of moderns as the advanced caste had. It does not mean that the Brahmins had contributed towards their development. These people were educated and their previous advancement itself was enough for their life. There was no necessity of any external energizing factor.

Even the semi-advanced castes also had retained their position next to the

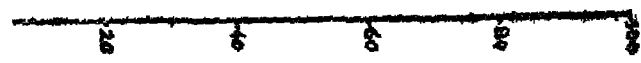
The comparison, of traditionals and moderns in Mulshi and Purandhar talukas, with their respective counterparts showed that in the highly backward group the proportion of traditionals had considerably gone down and the proportion of moderns increased. The traditionals in this caste group in Purandhar were roughly four times that of the Mulshi taluka and the ratio of traditionals in Mulshi taluka to Purandhar taluka was roughly 1 : 4.5. It is evident that the Purandhar Community had made significant advance.

# STYLE OF LIFE IN RELATION TO CASTE

T-TRADITIONAL  
TR-TRANSITIONAL  
M-MODERN

MULSHI

PERCENTAGE





The ranks of semi-backward Backward and Depressed caste groups seemed to have reversed the Depressed caste group occupying the first position followed by Backward and Semi-backward in that order with respect to distribution of style of life. The proportion of traditionals was least and moderns highest in the Depressed caste group. People belonging to this group appeared to have made the maximum possible use of the opportunity that was provided to them by the CDP. Also it was very likely that in trying for the betterment of this community (Scheduled castes) other castes were ignored by the Government as a result they had suffered a set back.

The Religious castes have made advances and their rank was next to the Semi-advanced castes. But they constituted a group (Muslims) which could not be compared with the rest of the castes, as the criterion of discrimination with respect to this group was religion and not caste.

### **Financial status and Style of life**

Another factor which should be recognized in relation to personality change is the financial status of a person. The relationship between financial status and style of life is brought out in Table No 57 and figure 54. It can be seen that all income groups in the Experimental group had made sufficient progress as regards a change in their styles of life. The proportion of transitionals had decreased in all income groups in comparison with their respective equals in the Control group. From the graphs it appears that the financial status and improvement in the personality have direct relationship, i.e. higher the income greater is the proportion of moderns in that group. The high income groups in both the talukas had the highest proportion of moderns and their proportion went on decreasing as we descended toward the low income group. Income and the proportion of traditionals vary inversely with each other, with minimum of traditionals in the highest income group, maximum in the lowest income group and the middle ones occupying middle positions, in both talukas with the single exception of Rs 500-1000 income group having no traditionals.

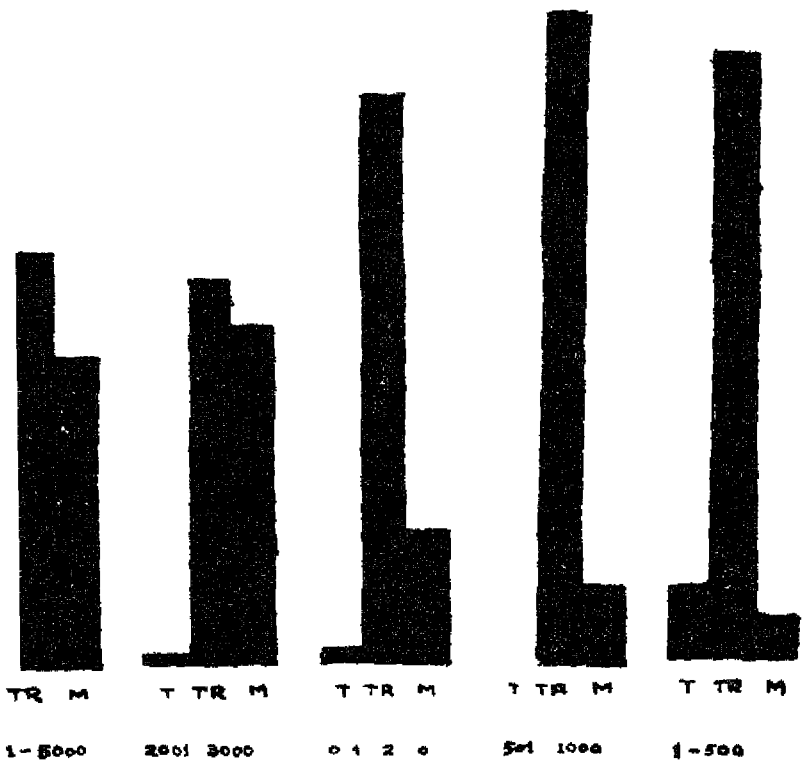
Villagers in the high income group can afford to be in communication with the rest of the world, they can be in close inter action with the wider social stimulus situation which was likely to have its impact on their attitudinal world. The lower income group is busily engaged in the efforts for mere subsistence. It does not have time, energy and money to think of various other aspects of life. For them the world is stable changes do not affect their perceptual field ultimately helping them in being static. What is needed is the opportunity to think about something which is above the subsistence directed efforts their perceptual field should be widened. Then only their attitudes are likely to be reshaped. In short, it can be said that the group which deserves stimulation in the direction of change had not received it in the appropriate proportion hence though it had improved, the improvement was not marked, it did not reflect the accelerated development, the objective of the CDP.

FIGURE 614 (CONTIN

OF LIFE IN RELATION TO FINANCIAL  
STATUS

T-TRADITION  
TR-TRANSITI  
M-MODERN

PURANDHAR



FINANCIAL STATUS (INCOME)



FIGURE-54

E IN RELATION TO FINANCIAL  
STATUS

MULSHI

T- TRADITIONAL

TR- TRANSITIONAL

M - MODERN



FINANCIAL STATUS (INCOME)



# Style of life according to individual Jidius

## MULSHI

## PURANDHAR

Income	MULSHI					PURANDHAR					Total (Purandhar)
	5000	3000	2000	1000	500	5000	3000	2000	1000	500	
Style of life	3001	2001	1001	501	1	3001	2001	1001	501	1	Total (Purandhar)
	-	-	-	-	-	-	-	-	-	-	
Traditional	1	1	6	8	5	1	1	3	-	4	9
Transitional	24	32	91	80	20	43	40	101	86	30	300
Modern	7	2	9	2	-	32	34	25	10	2	103
Total	32	35	106	90	25	76	75	129	96	36	412

1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592. 2593. 2594. 2595. 2596. 2597. 2598. 2599. 2600. 2601. 2602. 2603. 2604. 2605. 2606. 2607. 2608. 2609. 2610. 2611. 2612. 2613. 2614. 2615. 2616. 2617. 2618. 2619. 2620. 2621. 2622. 2623. 2624. 2625. 2626. 26

## 5

**PURANDHAR**

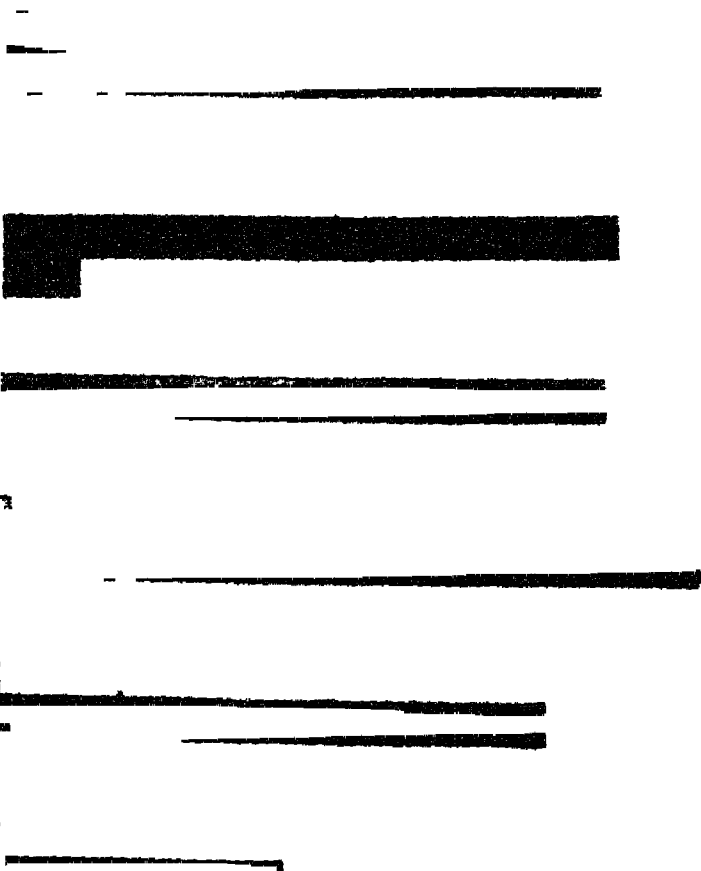
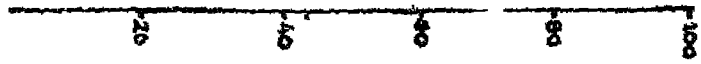
| Educational status |     | (64)<br>Style of life |
|--------------------|-----|-----------------------|
| Traditional        | 20  | Illiterate            |
|                    | -   | Read but not write    |
|                    | -   | Read and write        |
|                    | 1   | 1 - 4                 |
|                    | -   | 5 - 8                 |
|                    | -   | 9 - S S C             |
|                    | -   | College               |
| Transitional       | 157 | Total ( Mulshi )      |
|                    | 8   |                       |
|                    | 7   |                       |
|                    | 54  |                       |
|                    | 19  |                       |
|                    | 2   |                       |
|                    | -   |                       |
| Modern             | 6   |                       |
|                    | 1   |                       |
|                    | 1   |                       |
|                    | 4   |                       |
|                    | 5   |                       |
|                    | 3   |                       |
|                    | -   |                       |
| Total              | 183 |                       |
|                    | 9   |                       |
|                    | 8   |                       |
|                    | 59  |                       |
|                    | 24  |                       |
|                    | 5   |                       |
|                    | -   |                       |
| 288                |     |                       |

|     |     |                      |
|-----|-----|----------------------|
|     |     |                      |
|     | 8   | Illiterate           |
|     | 1   | Read but not write   |
|     | -   | Read and write       |
|     | -   | 1 - 4                |
|     | -   | 5 - 8                |
|     | -   | 9 - S S C            |
|     | -   | College              |
|     | 114 | Total ( Purandhar, ) |
|     | 7   |                      |
|     | 12  |                      |
|     | 93  |                      |
|     | 68  |                      |
|     | 6   |                      |
|     | 2   |                      |
|     | 8   |                      |
|     | -   |                      |
|     | 4   |                      |
|     | 32  |                      |
|     | 45  |                      |
|     | 10  |                      |
|     | 4   |                      |
|     | 180 |                      |
|     | 8   |                      |
|     | 16  |                      |
|     | 125 |                      |
|     | 111 |                      |
|     | 16  |                      |
|     | 8   |                      |
| 412 |     |                      |

STYLES OF LIFE IN RELATION TO EDUCATION

UNENY

PERCENTAGE





### Education and style of life

The lower the level the function of the style of life cannot be said to be improved as the level of education is raised. The purpose of education is merely the dissemination of formal instructions that are provided to help a person in changing his attitudes and modernising his style of conduct critically. It should be remembered that education itself is an agency of change. Whether this function has been served by the CDP can be seen in Table No 58 and figure 5.5. From the data presented, it is quite clear that the proportion of moderns had gone on increasing as the level of education was increased. The inverse relationship was seen between education and the proportion of traditionality in the population. The gradient of modernization was observed in experimental as well as control groups. Status for status (education), Purandhar taluka was definitely superior to Mithlu taluka as regards modernization at all status levels, except the lower stratum of education. If the scale of similarity is used, (those who can just read but not write being almost as good as illiterates) the illiterate class did not show any improvement in its outlook, nay, it had deteriorated. This shows that the class which needed revision in its attitude had become more rigid and was more resistant to change. The highly educated class had no necessity of any external mobilizing agency for its improvement. Its present level of achievement itself in the form of education was a motivation for their further advancement.

The picture as a whole was that of improvement in the style of life. The highly favoured classes in all respects, had either helped themselves or had been helped by the CDP in their further betterment, but those who were on the lowest step of the ladder had remained to be helped though they were in need of such help from the external agency of change. Government of India aimed at reducing the gulf between the advanced and the backwards by helping the undeveloped towards development. This purpose did not appear to have been served as the present survey reveals.

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## CHAPTER VI

### COMMUNITY MINDEDNESS

We hardly come across any piece of literature on community development that does not refer to the development of community mindedness. This should not surprise us as the development of community mindedness is the explicit purpose of CDP. Commu-

nity Development is the method and Rural Extension the agency through which the Five Year Plan seeks to initiate a process of transformation of the social and economic life of the villages. The statement made by the Government at the time when the CDP was launched in 1952. The statement implies that exploitation of the potential capacities of the masses is one of the most significant factors in rural development. There can be no disagreement that one cannot lead a purely self centered life, that one's selfish interests are better protected only if altruistic needs are cared for, that community mindedness - the life of perennial social interaction is the only way of adjustment with the advanced modern world. The basic objective of the CDP is to generate community participation to solve the problems of our village societies. It may be said that the Indian rural society cannot be expected to have a well developed community mindedness as it had learned to satisfy its limited repertoire of needs in the multi functional joint family. Usually the people do not have to break the shell of the family and depend on the society at large for the satisfaction of their needs. Without much exaggeration it can be said that the CDP had to start from the scratch, i.e., from almost no awareness of community existence. Now after the experiment for a period of fifteen years it is necessary to see how far the Government has advanced in the attainment of its objectives.

First step in the understanding of the development of community mindedness is to study the awareness of the existence of the agency of change—the CDP. The next stage is to understand what the villagers know about the objectives of the CDP if they know anything at all. But just the awareness of the existence and objectives of CDP does not signify that community mindedness has developed. It is necessary further to know whether the villager perceives the needs of the entire community being alike, he has the ability to solve the problems of the community at large. A person who identifies himself maximally with the society can be said to have maximum community mindedness as he is most likely to take the needs of the society or community to be his own needs. It can be said that community mindedness is an attitude of a person towards the society. If a person is in psychological communication with the society then only he can be said to have developed community mindedness. The attainment of physical target need not necessarily indicate the development of community mindedness. The

study of Bihar Community Projects published by the Institute of Public Administration Patna University in 1957, entitled "Report on attitude Survey Bihar Community Projects" has attempted to assess the development of community mindedness among the villagers. The report states, 'the presence of community mindedness among the people was sought to be elicited by asking the villagers whether there had been much, some or nil progress in cleanliness, health, educational facilities, neighbourliness, generation of self help and initiative, improvements in roads and lanes, drinking water supply, standard of living, irrigation works and crop production. For all these are essentially social phenomena involving corporate effort which could only flourish if the necessity for these had actually been felt by the people. Favourable answers to all these questions would clearly indicate the generation of a General or Social Will or the existence of Community mindedness.'

The critical analysis of the statement made above reveals that the criteria of community mindedness in the survey do not show any relationship between them and community mindedness. I wonder how the improvement in roads and lanes or drinking water supply reveal anything about community mindedness. Even if the majority of respondents express that the improvements have taken place it does not necessarily follow that they have become community minded. The Government has advanced huge funds of money for the construction of roads and improving drinking water supply. It is very likely that in order to earn a greater income and attain a better standard of living the villagers might have volunteered themselves for the work. Such a response on their part does not necessarily indicate any community feeling. Such inadequate criteria can never lead us to the understanding of the development of community mindedness.

Very recently, the research project on the 'Awareness of Community Development in Village India' was undertaken by the National Institute of Community Development, Hyderabad. Three hundred and sixty five villages were chosen at random from all the sixteen states of the Union for the study. The total number of respondents chosen at random from the voters' list in these villages was 7,224. The respondents and their villages were so drawn that they constituted a modified probability sample of the whole nation.

According to the above mentioned investigation the CDP had obviously made its impact on the villagers as far as awareness was concerned. The level of awareness was not uniformly distributed all over the country. Also it was observed in this survey that 86.60 percent of the respondents knew about the CDP by different names. For some the programme was known by the different functions that were performed by the programme. It is understandable that the villagers perceived the programme through the functions that were performed by the Block Development Programme and Panchayat Samities.

The present chapter concerns itself with the study of the awareness of CDP, and in addition the development of community mindedness. The presence

of the awareness of the existence and objective of the CDP amongst the villagers was sought to be elicited by asking whether they had heard anything about the CDP and if yes what are the objectives of the CDP. Further for understanding of the development of the awareness of community mindedness following questions were put to the interviewees

What is the biggest problem you are worried about at present ?

Can you do anything to solve it ? If yes, what ? If no, why ?

What is the biggest problem that people in the same circumstances as yourself are faced with at present ?

a Can you help them to solve their problems ?

If yes how ? If no, why ?

What is the biggest problem that our nation is faced with at present ?

Can you do anything to solve the problem our nation is faced with ?

If yes, what ? If no why ?

These questions not only enabled us to understand the development of community mindedness, but in addition the gradient of community mindedness also could be studied. The relationship between the questions and community mindedness was based upon the following assumption

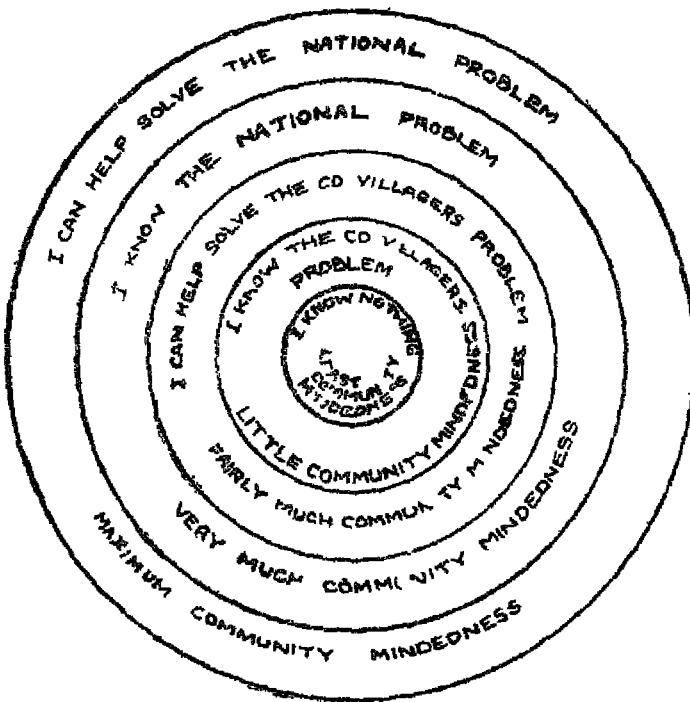
- (a) A person who has developed community mindedness can alone perceive the needs of the community
- (b) Community mindedness should be slightly higher in order to develop the feeling that he can as an individual do something to solve their problems
- (c) To be aware of the problems faced by the nation breadth of perception has to be considerably greater than that is needed for the awareness of the needs of the village community, i.e., greater community mindedness
- (d) One should develop a feeling of oneness to a certain extent at least that one can do something as an individual to solve the problem of the nation

These assumptions speak for the gradient of community mindedness the first indicating the least development of community mindedness and the last maximum development. The hypothetical diagrammatic representation of the gradient of community mindedness can be seen in Figure 6.1. The peripheral circle represents maximum community mindedness and the central circle least community mindedness, the intermediate circles occupying intermediate positions.

In order to study the development of community mindedness the knowledge of the existence and objectives of the CDP is essential. Table No. 6.1 brings out the relative standing of Mulshi and Purandhar taluka with respect to the awareness of existence and objectives of the CDP. From table it can clearly be seen that the significant changes had taken place in Purandhar

FIGURE 6:1

SCHEMATIC DIAGRAM  
OF  
COMMUNITY MINDEDNESS





taluka which were definitely superior to that in Mulshi taluka.  $\chi^2$  of the distribution was found to be 56.46 significant at 0.05 level of significance. In both the talukas the percentage of respondents who were totally unaware of the existence of the programme i.e. who had not even heard its name was very low. In Mulshi taluka such villagers constituted one third of the sample whereas in Purandhar taluka only 22.81 percent had remained to be informed about the existence of the programme. The rest of the 67 percent in Mulshi and 77.19 percent in Purandhar were aware of the CDP. The distribution of such respondents was also quite interesting. 15.63 percent of the respondents in Mulshi and 23.06 percent in Purandhar taluka were immediately next to being completely unaware of the existence of the programme. They had a dim awareness of its existence. They had just heard about some such agency of change which was functioning in their interest. They did not know the exact functions of the programme.

As far as the awareness of objectives of the programme was concerned it was observed that 51.37 percent from Mulshi and 54.13 percent from Purandhar taluka were aware of the objectives of the CDP. But they differed from one another, as regards the degree of such awareness. 41.32 percent of the respondents from Mulshi and 27.92 percent from Purandhar believed that providing material benefits was the objective. These were the persons who stood at the lowest step of the ladder of awareness of objectives. Providing material benefits was a means through which the objective had to be attained. But the people included in this class had misunderstood the means for the objectives. They felt that providing manures, improved seeds, etc. were the only functions of the CDP. Percentage of such respondents was lower in Purandhar taluka than in Mulshi taluka which showed that people in the most experimented upon group had crossed the narrow perception of the objectives of the programme. There was a class of respondents which believed that in addition to the material benefits the programme was meant for the uplift of backward classes. This showed that the betterment of the community as an objective was perceived by them. But such respondents constituted only 1.39 percent in Mulshi and 5.58 percent in Purandhar. Percentage was low in both talukas but Purandhar taluka was definitely better than Mulshi taluka. 3.47 percent of the interviewees from Mulshi taluka and 15.78 percent from Purandhar taluka believed that "All round development of villagers" was the objective of the CDP. According to them uplift of backward classes was a part of the objectives but not everything of the programme. Very few of the respondents had realised that the programme was just a consulting agency, that it was not meant primarily for giving any material assistance (3.82 percent from Mulshi and 4.37 percent from Purandhar) and still fewer had understood the real objective of the CDP that it had been launched for the development of self reliance among the villagers (1.39 percent from Mulshi and 0.49 from Purandhar).

It was interesting to note that the CDP was known to the villagers by different names, some recognized it as the Community Development Programme, others as just a block office, others as Mamlatdar's Office and still

others as Panchayat Office. These variations were based upon the contact of the village people with the different agencies of change and their branches

### **Size of village in relation to awareness of existence and objective of Community Development Programme —**

At the outset the picture of the relationship between size and awareness appeared extremely disappointing as the percentage of interviewees, unaware of the existence of the programme in large sized villages in Purandhar taluka was larger ( 24.26 percent ) than in Mulshi taluka ( 15.31 percent ) nay the percentage of such respondents had gone on increasing in both talukas as the villages shrunk in size. In case of medium sized villages it could be observed that the percentage of unaware villagers in Purandhar was much lower ( 13.33 percent ) than in Mulshi ( 36.54 percent ) Same was the case with small sized villages — Purandhar 28.57 percent and Mulshi 48.60 percent. This showed that those in smaller villages had become more aware of the programme than those in the larger villages. But this illusory image disappeared when the matter was further investigated. Villages in Purandhar taluka irrespective of their size showed a consistently better awareness of the objectives of the programme in comparison with their opposite numbers in Mulshi taluka.

In respect to simple awareness of existence of the programme i.e. mere knowledge of the fact that there was some such agency of change without any insight into the objectives of the programme it was observed that size for size the percentage of such respondents in both talukas was the same except for the medium sized villages in which the percentage of such villagers was 7.69 in Mulshi and 31.66 in Purandhar. It would be a premature derivation if I were to say that the medium sized villages had been sufficiently influenced by the Community Development Programme.

The information had become more and more meaningful as the villagers were further interrogated about the specific objectives of the programme. As far as the fractional and secondary objectives of the programme were concerned like 'material improvement', Mulshi taluka appeared to be superior which could be seen from the higher percentage of such respondents as compared to their respective equals in Purandhar taluka. All round development of villages, which is one of the significant and primary objectives of the programme, had been perceived as the main objective by a larger percentage in various types of villages in Purandhar taluka than in Mulshi taluka.

From the distribution shown in the Table it could be seen that there was no consistent relationship between size and the awareness of the objectives of the programme. The argument that the small sized villages had been ignored by the programme did not find support in the present investigation. There was no consistent pattern of distribution to point out such a relationship.



### **Proximity to communication system and awareness**

Proximity to the system of communication has been reported to be a significant variable in village development. It is usually reported that the proximate ones can reap the benefits of the development efforts, whereas the distant ones are deprived of this facility simply as a result of their physical isolation from the urban influences. It was therefore, necessary to study the role of physical distance in creating awareness of the existence and objective of the CDP. It can be seen that the two talukas did not differ significantly from each other with respect to the awareness of the existence of the programme irrespective of distance, with the single exception of villages separated by river from the main communication system i.e., the percentage of those at long distances and short distances of those who were totally unaware of the existence of the programme in Mulshi taluka was almost the same with their respective equals in Purandhar Taluka. But the proportion of such people in villages separated by a river in Purandhar taluka was much lower than in Mulshi taluka which revealed that even those detached from the urban influences had been approached by the agency of change.

As far as the mere awareness of the existence was concerned the two talukas did not differ significantly from each other. Material improvement was still thought to be the objective of the programme by a good number of persons in Purandhar taluka. As regards the awareness of various other salient objectives the percentage being too low in both the talukas it won't be an exaggeration if I say, the other objectives had still remained out of the perceptual field of the villagers. Distance did not seem to have any impact on the awareness of the existence and objectives of the programme. The more significant aspects of the programme had not made any impact on the villagers irrespective of distance, and those which did, had their influence in all villages.

### **Age and awareness**

The CDP being an agency to incite or stimulate the young blood for nation building and for their own improvement it was rather imperative to study the relationship between age and awareness of the existence and objectives of the programme. A careful study of the Table shows that the elderly persons seemed to be almost completely unaware of the objectives of the programme. Even those who showed some awareness had either the information that there was some agency or at the most the agency was expected to bring about material improvements. Most of them were rather ignorant of the developments around them. But as I proceeded towards the other end of the age range it could be seen that there was a sort of gradient of awareness younger people being more and more aware of the objectives of the programme in comparison to their seniors in age. It was further necessary to study the acceleration of the villagers with respect to awareness. The young blood was found not only aware of the existence but also of various objectives of the programme. The respondents were further subdivided into two groups which added to the meaningfulness of information. The division of the respondents

into two groups those below 45 years and those above revealed that the highly experimented upon group was advanced in comparison to the least experimented one. But the study revealed a few more things too. It was observed that the lower age levels in the experimental group not only were more aware than the control group but also were more advanced in comparison with the aged ones in their own group i.e. experimental, though they also were subjected to intense experimentation. Inter block comparison pointed out that there was a gulf with respect to the proportion of respondents who were still unaware of the existence of the programme but the inter block comparison revealed that this gulf was wider still. In other words it can be said that the respondents below 45 were changing at an accelerated rate than those above 45 years. All round development of villages was seen as the objective of the programme by 18.75 percent of the respondents below 45 years of age in the experimental group, whereas only 2.91 percent of such respondents could be seen in the control group. The percentage of such respondents in above 45 year age group in experimental and control groups was 9.68 and 4.31 respectively. It can be seen that the rate of acceleration among those above 45 years was only double whereas it was eight times higher among those below 45. The villagers did not appear to have perceived still the salient objectives of the programme, i.e. guidance and co-operation and also self reliance. These two objectives are first of all difficult to understand and secondly it would be expecting rather too much from those who were dispirited of any improvement. Hence, with respect to the awareness of those objectives first the frequencies were too low to be reliable and secondly there were no significant difference in the frequencies of the experimental and the control group.

### **Caste and awareness**

The caste structure in India, our social heritage has influenced our development in the past and it continues to have its effect in the present also. How can the CDP be free from the influences of the caste division? Various castes were divided into six groups for the present survey. Minor traces of the advanced caste had remained in the villages, hence they formed a very minor part of the sample. Naturally the differences observed with respect to their awareness of the existence and objectives of the programme could not be reliable their frequency being too low. The same could be said about the religious caste also. The inter block comparison revealed that roughly one third of the villagers of each of the semi-advanced, semi-backward and backward castes in Mulshi taluka had remained to be informed about the existence of the programme. One-third of their parallels in Purandhar taluka also had remained completely ignorant of the agency of change with a single exception of the semi advanced caste. Only 19.52 percent of them were unaware of the existence of the programme. The depressed castes from the experimental group also had improved with respect to awareness as compared to their equals in the control group.

When awareness of the objectives was studied the semi-backward castes did not appear to have made significant advance, nay with 1 to 10

certain salient objectives they seemed to have suffered reverses. The semi-advanced castes in the experimental group appeared to have advanced almost consistently with respect to almost all objectives than the control group, i.e., the semi-advanced castes had their position second to the advanced caste. The depressed castes, however, had displaced the semi-backward and backward castes and appeared to have occupied the position next to the semi-advanced castes. All round development as an objective of the programme was almost unknown to the villagers in the control group whereas there were 9.53 percent of the villagers in the experimental group who reported it to be the objective of the programme. This observation was quite consistent with the observations with respect to the changes brought about in the style of life of the depressed caste members. In both cases they had occupied a position next to the semi-advanced castes dislodging the semi-backward and backward castes from their positions. It was not surprising that 20.63 percent of the depressed caste members perceived the uplift of underprivileged to be the objective of the programme as they were the section which was treated as untouchables and who desired the stigma of untouchability to be removed from them.

#### **Financial status and awareness --**

People belonging to the different economic groups could not be expected to have developed equally as those who were economically better placed found themselves easily approachable to the agents of change. It was therefore, necessary to know the impact of financial status on the extent of awareness about the existence and objectives of the CDP. The percentage of those at the threshold of awareness of the existence of the programme remained almost the same for the low income groups, i.e., those with income upto Rs 1 000/- in both talukas. But it could very easily be noticed that a very small percentage of the middle and high income group had not crossed the Reiz Limen of the awareness about the existence of the Programme from Purandhar taluka as compared to Mulshi taluka. This was a clearcut indication of the relation of economic condition to awareness. But the situation in a way, was balanced by the higher percentage of those who were at the first Just Noticeable Difference i.e. those who were just aware of the existence but not the objectives of the programme. It would be a hasty generalization to say anything about the influence of economic condition on change simply with this observation. The percentage of those who perceived the material improvement to be the objective of the programme was consistently higher in Mulshi taluka in all income groups as compared to their respective equals in Purandhar taluka. It could be seen that more than 75 percent of the sample in both talukas had exhausted at the material improvement to be the objective of Community Development Programme as the cumulative frequencies indicate but slightly more in Mulshi taluka. To put it in other words, not even 25 percent of the respondents had shown awareness of the higher objectives of the programme. With respect to the higher objectives of the programme it was noticed that the middle and high income groups had much more advanced than the low income groups in comparison with their respective equals in Mulshi taluka.

From the analysis presented above it can be said that the gap between the low income group on the one hand and middle and high income groups on the other with respect to the awareness of the existence and objectives of the programme was widened rather than bridged, which is what was not desired. What was desired was the dissemination of information to the economically under-privileged class of the society which was not seen in the villages.

#### **Education and awareness —**

Constant efforts are being made to educate the entire village community as it is supposed to activate the person in the desired direction of change. The effort was made to study the relationship between education and awareness about the existence and objectives of the programme. The percentage of illiterates who were unaware about the existence of the programme was 40.98 in Mulshi and 40 in Purandhar, i.e. roughly the same. The frequencies of respondents who had perceived the (1) all round development of villages, (2) guidance and co-operation and (3) self-reliance were so low that it was difficult to arrive at any inference. Those illiterates in Purandhar who were ignorant of the objectives of the programme greatly outnumbered those in Mulshi taluka. Only with respect to the uplift of backward classes illiterates in Purandhar taluka could be said to have improved. Those who were nearly illiterate in Purandhar also did not show much of advancement, i.e., their ignorance almost paralleled the ignorance of their brethren in Mulshi talukas. From 1st standard to S.S.C., education for education percentages of those showing no awareness of the programme were almost the same in both talukas except the 4th to 8th grade education group in which in Purandhar they were nearly double than in Mulshi taluka. Those who had education from 9th to S.S.C. in Purandhar showed more awareness of the better and higher objectives of the programme than their equals in Mulshi. It was observed that there was a sort of a gradient of awareness of the existence and objectives of the programme in both talukas with least awareness at the illiterate end and maximum awareness at the educated end. But the educated class on the whole appeared to have more advanced than the illiterate. It was not surprising as the various media of communication could prove to be effective in the case of educated class only.

#### **Family size and awareness**

In all sociological writings it is observed that the joint family system is the greatest stumbling block in the advancement of the Indian society. It is always said that the extended family being a self-sufficient unit it does not feel the necessity to perceive the community beyond its closed cell. It was observed that the small sized families had much more advanced than the medium (7—9) and large (10 and above) sized families in all respects. Several of the small sized families showed not only the awareness of the existence of programme, but the better objectives also were known to several of them. Large sized families did not reveal any such improvement. Such families in Purandhar taluka, i.e., the most experimented upon group remained almost completely isolated from the agency of change as if the programme was not for them at all.

On the whole it can be said that the most experimented upon group had become more aware of the programme and its objectives than the least experimented upon group but their awareness was not very discerning. Even after fifteen years of experimentation 73.79 percent of the respondents in the experimental group had just perceived the material improvement to be the objective of the programme i.e. almost 75 percent of the villagers did not know still about the real objectives of the programme. Moreover, whatever light had dawned was mostly on the privileged class. The under privileged continued to remain under privileged and hence against the background of privileged classes which had improved still further they appeared to have receded rather than advanced. In short what needed to be achieved could not be achieved.

The development of community mindedness is the desired outcome of the CDP. It was not enough to know whether people had heard about the existence and objectives of the programme but also it was necessary to know whether they have learned to perceive the needs of other villagers like their own and also those of the nation. It was also necessary to ascertain whether they have been enlightened about the potentialities which they have which are enough to solve the problems of the co-villagers and also that of the nation. In the present investigation the attempt was made to study the gradient of community mindedness mentioned above.

The distribution of responses to the question, "What is the biggest problem that people in the same circumstances as yours are faced with?" shown in Table No. 62 was rather surprising. The percentage of respondents in Purandhar taluka expressing total unconcern about the problems of others was much higher (32.28 percent) than what it was in Mulshi taluka (23.26 percent). It was really an unexpected observation that after so much of experimentation people had suffered reverses rather than advanced in the development of community mindedness. The percentages showing awareness about various worries other than financial being too low did not deserve any special mention. The only worry that was perceived by 62.33 percent of the respondents in the most experimented upon and 75.70 percent from the least experimented upon groups was financial. It was quite natural for them to be worried about it as it was a period of two consecutive droughts which aggravated the food problem and the monetary worries of the people, particularly of the villagers.

#### **Financial status and community mindedness**

The distribution of the perception of the worries of co-villagers in relation to financial status was quite interesting. It was observed that at the level of awareness about the problems of co-workers the distribution of the two groups was almost exactly opposite to each other. In the experimental group the middle income group was found to have the highest percentage of persons unaware of others problems followed by the high and low income groups in that order. But in the control group there was relatively consistent rise in

TABLE No 62  
Awareness of Co-villages problems

| MULSHI               | Income          |           |           |          |       | Age          |       |       |       |       |       |       |       |       |       |       |       |  |  |  |  |  |
|----------------------|-----------------|-----------|-----------|----------|-------|--------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|--|--|--|--|--|
|                      | Rs<br>3001-5001 | 2001-3000 | 1001-2000 | 501-1000 | 1-500 | 71 and above | 66-70 | 61-65 | 56-60 | 51-55 | 46-50 | 41-45 | 36-40 | 31-35 | 26-30 | 21-25 | Total |  |  |  |  |  |
| No awareness         | 4               | 10        | 21        | 25       | 9     | 2            | 1     | 5     | 6     | 6     | 7     | 4     | 9     | 12    | 7     | 8     | 67    |  |  |  |  |  |
| They have no worries | 0               | 0         | 0         | 0        | 0     | 0            | 0     | 0     | 0     | 0     | 0     | 0     | 0     | 0     | 0     | 0     | 0     |  |  |  |  |  |
| Purely personal      | 1               | 0         | 0         | 1        | 0     | 0            | 0     | 0     | 0     | 0     | 0     | 0     | 0     | 1     | 0     | 1     | 2     |  |  |  |  |  |
| Financial            | 27              | 25        | 84        | 66       | 16    | 4            | 4     | 9     | 17    | 24    | 30    | 35    | 27    | 23    | 30    | 15    | 218   |  |  |  |  |  |
| Childrens education  | 0               | 0         | 1         | 0        | 0     | 0            | 0     | 0     | 0     | 0     | 1     | 0     | 0     | 0     | 0     | 0     | 1     |  |  |  |  |  |
| Total                | 32              | 35        | 106       | 90       | 25    | 6            | 5     | 14    | 23    | 30    | 38    | 39    | 36    | 36    | 37    | 24    | 288   |  |  |  |  |  |
| Purandhar            |                 |           |           |          |       |              |       |       |       |       |       |       |       |       |       |       |       |  |  |  |  |  |
| No awareness         | 31              | 30        | 42        | 22       | 8     | 3            | 5     | 3     | 14    | 12    | 11    | 18    | 18    | 19    | 19    | 9     | 133   |  |  |  |  |  |
| They have no worries | 1               | 1         | 0         | 0        | 0     | 0            | 0     | 0     | 0     | 0     | 0     | 0     | 0     | 1     | 0     | 1     | 2     |  |  |  |  |  |
| Purely personal      | 3               | 1         | 3         | 5        | 0     | 0            | 0     | 0     | 1     | 1     | 1     | 2     | 1     | 3     | 3     | 0     | 18    |  |  |  |  |  |
| Financial            | 39              | 42        | 80        | 68       | 28    | 0            | 5     | 12    | 10    | 17    | 27    | 34    | 40    | 58    | 31    | 23    | 257   |  |  |  |  |  |
| Children's education | 2               | 1         | 4         | 1        | 0     | 0            | 0     | 0     | 0     | 0     | 0     | 0     | 4     | 2     | 1     | 1     | 2     |  |  |  |  |  |

(76)

percentage with lowest at the Rs 3001-5000 income and highest at the Rs 1-500 income group. This showed that those who were financially better placed were becoming more and more unaware of the community needs. Those at the marginal level of income could very easily perceive the problems of their equals as they were always dependent on such persons only for the satisfaction of their needs.

With respect to awareness of financial problems of the co-villagers there appeared to be an inverse relationship among respondents in Purandhar taluka between financial status and awareness: lower the financial status greater was the percentage of people being aware of others' financial problems. Those in the upper income bracket showed relatively minimum of awareness. In Mulshi taluka on the contrary the direct relationship between awareness and the financial status was noticed: higher the status greater was the percentage of persons being aware of the needs of the similarly placed village population.

The entire distribution of community-mindedness in relation to financial status was rather disheartening. Perhaps it might have been the result of growing urbanization which led to more and more indifference about the rest of the community. If this was the result it is necessary to study the desirability of such psychological developments among the villagers.

#### **Proximity and community-mindedness —**

The geographical location of villages made some of them easily approachable, whereas others have remained very difficult to approach. The general expectation was that those quite proximate to the main lines of communication must have developed greater community-mindedness as a result of the easy availability of disseminated information by roads and newspapers. But the findings showed that those close to the urban influences had suffered a setback as regards the awareness of the community needs. The same was the case with those situated at long distances. Those separated by river from the main lines of communication maintained their status quo as they were both physically and psychologically almost unapproachable.

The findings revealed that the development of community-mindedness involved the process of learning and it was perhaps the wrong application of the principles of learning that led to the disproportionate impact of the programme. All theories of learning have emphasised the fact that dissemination of information to the learner is an essential step but still more important is the necessity of adequate motivation to learn. According to the different theories of learning very little learning takes place if efforts are not made to create adequate motivation. All learning experiments with animals have always emphasised the role of motivation and hence it is always seen that every experimental subject is adequately motivated. Passive reception of information does not lead to efficient learning. The developed community-mindedness was perhaps the result of the passive reception. If they had been actively involved perhaps still better results could have been obtained.

Financial problems were perceived by consistently higher percentage of respondents in Mulshi taluka as compared to their respective equals in Purandhar taluka. It would not be an exaggeration to say that villagers in Purandhar taluka were becoming more and more indifferent towards the needs of each other.

#### **Village Size caste, age education and family size in relation to community mindedness~**

Size of village and caste did not appear to have any influence on the development of community mindedness as the percentage of unawareness of the problems was consistently high in Purandhar in all different sized villages and of different castes in comparison with Mulshi taluka. Similarly, the percentage showing awareness about financial problems was consistently lower in villages of different size and villagers of all castes in Purandhar than in Mulshi taluka. Educational standing of the villagers did not seem to have influenced the development of community mindedness. Relationship similar to the one found between size and caste on the one hand and community mindedness on the other, was found between education and the dependent variable.

The relationship between the age composition of the populations and distributions of community mindedness was interesting. Young people were apt to be active, dynamic and pushing, while older ones were more conservative and settled-down. The figures shown in Table No. 62 revealed that those below 35 years of age in Purandhar were slightly less unaware than those in Mulshi of the problems of the co-villagers though the difference was not much significant. But in the context of those above 36 years of age their development was much better as those above 36 had suffered significant reverses. 35.69 percent of villagers from Purandhar of above 36 years of age were unaware, whereas only 20.94 from Mulshi were so. But the respective percentages of the group below 35 years of age were 27.48 and 27.84 for Purandhar and Mulshi respectively. Similar relationship could be seen with respect to the awareness of financial worries. Those in the age group below 35 years in Purandhar were more aware of others' financial problems than those above 36 years of age. This showed that a little more concentration on the village youth would have led to an increase in the development of community mindedness.

Though it is claimed that joint family system is the greatest stumbling block in the development of community mindedness such relationship could not be found in the present investigation. On the contrary large sized families were found to be more aware than the small sized ones in Purandhar taluka.

#### **Awareness of ones own potentialities in the solution of others problem**

Next step in the study of the gradient of community mindedness was to enquire about the development of the feeling of the villager that he can help the co-villagers in solution of their problem. This was studied by putting them a question, "Can you help them solve their problem? If yes, how? If no, why?"



The answers to this question were extremely disappointing. Most of the villagers 90.97 percent from Mulshi and 85.92 percent from Purandhar responded that they could not solve their problems as they were helpless. This percentage was inclusive of those who were not even aware of the problems of co-villagers. In such cases the question of helping others solve their problems simply did not arise. But in addition to such villagers there were several who knew the problems and still felt helpless. Those who felt that they could help them solve their problems specified the following three ways:

- (A) Working on their farms and giving them agricultural implements
- (B) Monetary aid
- (C) Social work and co-operation

The percentage of such answers being too low and there being very little difference in the most and least experimented upon groups with respect to such percentages, no valid generalizations could be made about them. Most of the villagers proximate or distant large or small villagers with high or low financial status, from advanced or depressed and religious castes, literate as well as illiterate, aged or young and with large or small families had the same feeling that people had to depend on themselves or if possible on the Government aid but they were helpless in the solution of their problems.

### **Awareness of the National Community**

Next step in the continuum of community mindedness was the knowledge of the problem of the nation. It was sought to be elicited by asking them the question, 'What is the biggest problem that our nation is faced with?' Answers to this question were rather surprising. The answers revealed that there was much more awareness of the national problem than that of the co-villagers which can be seen in Table No. 6.3. 40.28 percent of the villagers belonging to the control group showed no knowledge of the problem whereas such a share of experimental group was only 20.64 percent, almost exactly half of the control group. Rest of the 60 percent of Mulshi and 80 percent of Purandhar population mentioned various problems of the nation out of which food and defence deserved special consideration as they were mentioned by the majority. Rest of the two were election and social uplift or removal of ignorance indicated by the negligible minority from both the groups. Food was reported by 22.92 percent from Mulshi and 44.66 percent from Purandhar, almost double that of the Mulshi Taluka. Such a significant difference was not found with respect to defence which was reported to be the biggest problem of the nation by 25 percent and 24.51 percent of the Mulshi and Purandhar respondents respectively. The noticeable awareness of the food problem was perhaps due to the two consecutive droughts which worsened the food situation in India significantly. Moreover it was the agricultural community which was disturbed by the droughts. Defence was second on the priority list obviously because of the Chinese and Pak aggressions on our frontiers which moved the entire Indian community.

### **Financial Status and Awareness of the National Problem**

Financial status of a person is likely to contribute towards the development of community mindedness. Hence it was necessary to study the relationship between the two. The observations in both the talukas pointed out that income and awareness about the most important problem of the nation were directly related to each other, higher the income higher was the percentage of people aware of the problem. But income for income the percentage of respondents aware was consistently higher in Purandhar Taluka. This certainly meant that villagers in Purandhar Taluka had definitely much improved during the period after independence. The rate of improvement was much more accelerated in high income group than in the middle and low income groups. Food problem was seen to be significant by a greater percentage of the low income group than by the middle and high income groups. Low income group did show much awareness about the problem of defence in both the talukas. Comparison of food and defence revealed that defence was given second priority by the respondents at almost all income levels in both the talukas.

### **Proximity and Awareness of the national problem**

Unawareness about the problem of the nation was found to have receded considerably in the villages separated by river and those distant from the main lines of communication. The improvement in the proximate villages was not found to be up to the mark. Food problem received more attention of villagers proximate to the main lines of communication in Purandhar but not the problem of defence. The same was the case with those at long distances. But those separated by river perceived the problem of defence to be more significant than food.

### **Village and awareness of the national problem**

Within blocks though the percentage of villagers unaware went on increasing as the villages unaware went on increasing as the villages shrunk in size still the improvement with respect to unawareness was much more noticeable in small villages than in large villages in Purandhar than in Mulshi. Defence received top priority in small villages whereas food was perceived to be of primary importance by large and medium sized villages. With respect to defence small villages showed more improvement but large and small villages in Purandhar surpassed their equals in Mulshi as regards the food problem.

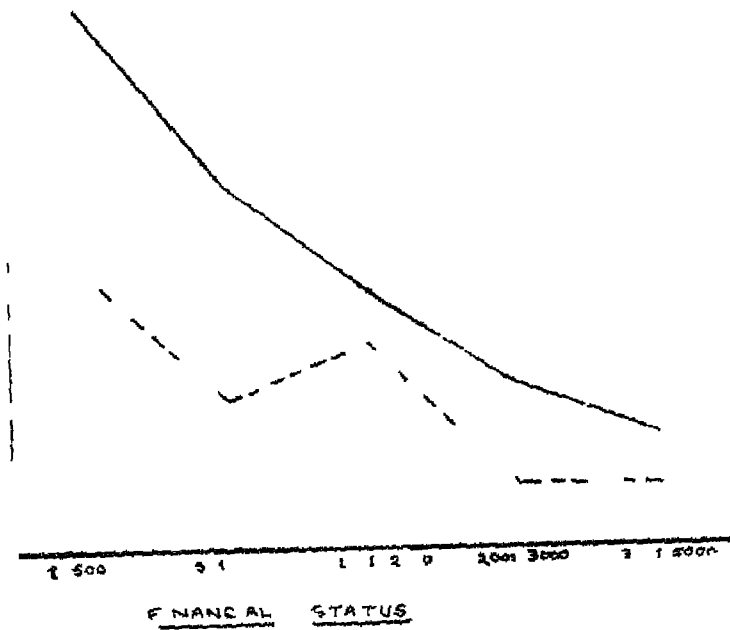
### **Caste and awareness of the national problem**

Table reveals the relationship between caste and community mindedness in the extent of awareness about the national problems. It was observed that the backward castes had shown the unawareness of or detachment from the national problem much more than various upper and lower castes, in Purandhar Taluka. Depressed castes which always received special attention from the Government for their uplift by virtue of their being of the depressed caste reflected an increase in unawareness rather than improvement. This perhaps was due to the fact that as they were constantly busy with self-improvement their attention was rather diverted from the national problem.

FIGURE 63 \*

S ABOUT THE NATIONAL PROBLEM

V RELATION TO FINANCIAL STATUS



I DON'T KNOW THE PROBLEM

— MULSHI

- - - PURANDHAR

# SS ABOUT THE NATIONAL PROBLEM

FIGURE 6 B  
(CONTINUED)

## RELATION TO FINANCIAL STATUS

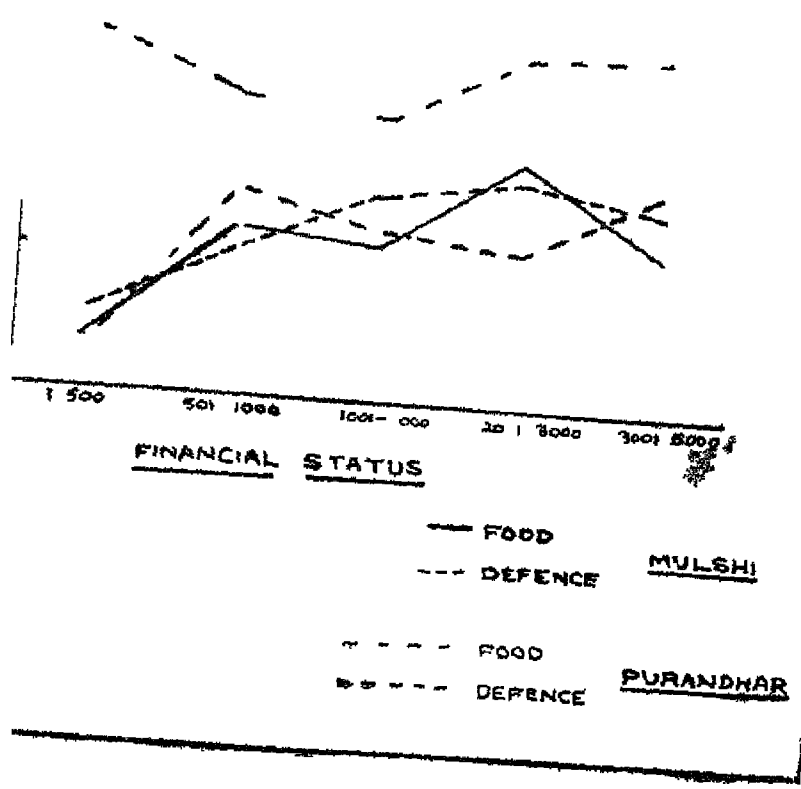
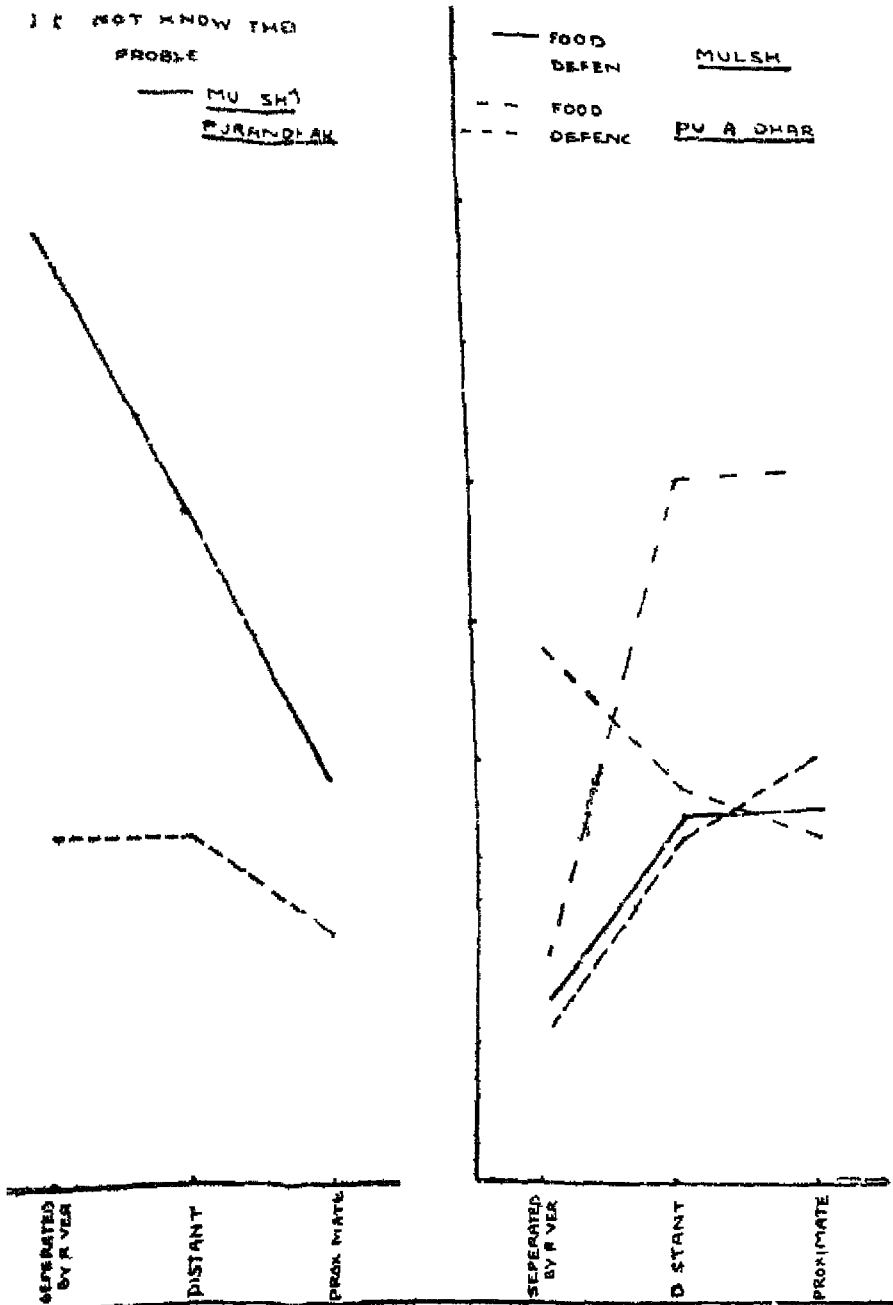


FIGURE 64

AWARENESS ABOUT THE NATIONAL PROBLEM  
IN RELATION TO PROXIMITY



Depressed castes did not appear to have made much improvement on the food and defence fronts also. Some relationship was observed between semi-advanced castes and the food and defence problems of the nation. Maximum awareness of the food problem was seen among the members of the backward castes. Percentage of respondents of the backward classes being aware of the defence need of the nation was too low among villagers in Purandhar Taluka but even then they seem to have advanced much over their equals in Mulshi Taluka.

#### **Education and awareness of the national problem**

Higher the level of education lower was the percentage of villagers unaware of the national problem. This was the relationship found in both talukas. But interblock comparison revealed that surprisingly enough the percentage of unaware villagers at higher educational levels was higher in Purandhar than its respective equal in Mulshi Taluka which if understood correctly meant that only the illiterates and nearly illiterates had shown improvement. Of course it had to be taken notice of that the percentage of respondents unaware at the higher educational levels was significantly low. Illiterates and near illiterates showed some improvement in the field of food problem, but no such change as regards defence could be seen. Those at the other extreme of education did not reveal any improvement as the percentage of such responses being originally sufficiently high there was almost no scope for improvement.

#### **Age and awareness of the national problem**

It is usually observed that young blood is more receptive than the old villagers. It does not surprise us as the older generation has formed the habits as a result of long association with specific behaviour patterns. It is now well known that the old habits are very difficult to change. The findings of the present survey pointed to the same fact that there was larger proportion of villagers unaware of the dominant needs of the nation as one proceeded from the lower age levels to the old ones in both talukas. Age for age the percentage of respondents unaware of the national need in Purandhar taluka was much smaller than in Mulshi taluka except at the age level 17 years and above. It showed that villagers of all age groups have improved, but accelerated change could be seen in villagers below 35 years of age. Similar transformations could be seen in the field of financial needs i.e., with respect to financial problem of the nation lower age groups in Purandhar taluka were much more awakened than their equals in Mulshi taluka in comparison with the awakening that had taken place among the villagers of the higher age groups. Defence problem did not appear to have upset the village community much. The lower age levels in Purandhar taluka had even higher percentage of villagers with such awareness than villagers of the same age in Mulshi taluka.

#### **Family size and awareness of the national problem**

The nucleur families in Purandhar taluka showed a considerable decrease in the percentage of unaware individuals, but the extended families

did not show such improvement. Like the improvement mentioned above, in the fields of financial and defence needs also the improvements in the nuclear families were more spectacular than in the extended families.

Study of the development of community mindedness is incomplete without paying any attention to the extent to which the villagers felt themselves to be capable of solving the problems of the nation. 'Can you do anything to solve the problem our nation is faced with?' was the query made in order to probe into the insight of the villagers. 70.83 percent from the control group and 49.76 percent from the experimental group had a feeling that they were tiny creatures and it was beyond their limits to solve the national problem. This showed that Purandhar taluka in which the CDP had functioned for a period of 15 years did develop a feeling among the villagers that the national problem is the problem of every citizen of the nation. The national problem is almost identical (or similar) with the individual problem. Larger percentage of respondents from Purandhar reported that the financial problem could be solved by increasing the agricultural production in comparison with such respondents from Mulshi taluka. Contribution to the National Defence Fund was found to be the solution for the defence problem by roughly 15 percent of the respondents from both talukas, a very minor percentage. Joining the army, casting vote at the time of election and social service were among the responses which were given by very minor percentage of the population. The distribution of responses to the question mentioned above is given in Table 8.4, figure 8.5.

#### **Financial status and the solution of the national problem -**

Except the lowest income group all others seemed to have awakened from the feeling that we are incapable of solving the national problem. The maximum improvement was seen in the highest income group. In both the talukas a gradient of percentage was noticed with lowest at the highest income group and highest at the lowest income group. Low income groups expressed the feeling that it was not possible for them to solve the financial problem, which could be seen from the small percentages giving such a response. It was quite obvious that several of them being without any substantial source of income could not think of increasing the production and thus solve the national problem. Those belonging to the other income groups were already above the subsistence level and hence could think of increasing their production. Contribution to National Defence Fund did not occur to many as a way of solving the defence problem. It could be said that the awareness of the defence problem being very low, solutions to the problem were suggested by the minority only. No influence of income could be noticed on the solutions to the problem of defence.

#### **Proximity and the solution of the national problem -**

At all distances from the main lines of communication the percentage of people cherishing a feeling expressive of their helplessness in the solution of a national problem was found to be very high (between 65 percent and 89 percent) in Mulshi taluka and in comparison significantly low (between 40

FIGURE 6.5

|  |  |  |  |  |  | Family size |  |  |  |  |  |  |  |  |  |  |
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percent and 54 percent) in Purandhar taluka. It was a reflection that the villagers in the Community Development group had much improved but the improvement was more marked in those separated by the river from the main lines of communication. An improvement of 48.88 percent could be seen in such villages, whereas it was only of approximately 15 percent in distant and proximate villages. Villagers with the feeling of helplessness being in a very high percentage in villages detached by river in Mulshi, the percentage of those with concrete suggestions in the form of increase in production and contribution to National Defence Fund was very low. Against this background those villages similarly placed in Purandhar taluka showed much more improvement than others.

### **Size and the solution of the national problem**

Except the medium sized villages improvements could be noticed in all other types in all respects. Medium sized villages remained almost unchanged and in some cases even deteriorated.

### **Caste and the solution of the national problem**

No caste groups had made a spectacular improvement other than the semi-advanced castes with respect to drop in the percentage of villagers with a feeling of helplessness toward the solution of the problem faced by the nation. There was an increased feeling among members of all castes that they can help the nation in the solution of its problem by increasing production. Lower percentage of people with the feeling that they could contribute to the solution of the defence problem by contribution to National Defence Fund can be accounted for by the fact that the Pak and Chinese aggressions did not upset the villagers much.

### **Education and the solution of the national problem**

It was noticed that the illiterates had improved more than the educated persons. But it was only apparent than real. The percentage of people in educated groups with the feeling of helplessness being too low, there was very little scope for improvement. On the contrary, among the illiterates there was ample scope for improvement. There was an increasing feeling on the part of those who had some formal education that the financial problem could be solved by increasing food production by individual villagers. If those who can read but cannot write and those who can read as well as write but with no formal education are merged into the category of the illiterates they being much closer to the illiterates than those with formal education, it was noticed that the illiterates had a greater feeling of being useful in the solution of the defence problem faced by the nation, than those with formal education. Education for education, the percentage of the illiterates in Purandhar, ready to contribute to the National Defence Fund and join army was sufficiently high, on the contrary, it had deteriorated among the educated villagers. It perhaps, was likely that education had brought indifference to them towards the national community.

### **Age and the solution of the national problem**

While thinking of the relationship between age and community mindedness based on the present query, three distinct levels of improvement in relation to different age levels could be noticed. First, the age groups above 66 years of age had actually suffered reverses in all respects, i.e., growing feeling of helplessness and unawareness of the ways in which the problems could be solved. Second the age groups below 30 years of age who had shown spectacular improvement in all respects i.e., remarkable deterioration in percentage of people with a feeling of helplessness and rise in those who felt that increase in individual food production and contribution to National Defence Fund were the solutions to the financial and defence problems of the nation. In between these two extremes was a group of villagers between 31 and 65 years of age with a mediocre development. Table points out the fact that the lowest age group showed sufficient improvement, the middle one still needed to be more stimulated and the higher ones were the reactionaries who could not be changed.

### **Family size and the solution of the national problem**

Results in the table point out that extended families showed an increasing feeling of helplessness in the solution of the national problem, shown in the form of greater percentage of such respondents in Purandhar than in Mulshi taluka. In small and medium sized families the improvement in such a feeling was easily noticeable. Similarly, as the family shrunk in size there was an increasing difference in the percentage of people with the feeling that by increasing their individual agricultural production they could solve the national problem of food. Small families were found to have a greater feeling than others that either by joining army or by contributing to the N D F or by both they were in a position to solve the defence problem faced by the nation.

### **Personality —**

Just as personality is likely to have been influenced by the CDP, the transformation of personality being the main objective of the programme similarly personality is also likely to influence the impact of programme on an individual. In other words personality can be said to be both, a dependent as well as an independent variable. While moulding the personality of an individual by the concentrated efforts of the programme, it is a dependent variable, but whether it will be possible for the programme to awaken the villager depends on the personality type of the villager. The hypothesis of the present problem was "traditional structure of personality being resistant to change it leads to more and more unawareness of the existence and objectives of the programme and he is closed to the needs of the village and national community leading to the development of a feeling of helplessness in the solution of village and national problems." The hypothesis was put to test in the present investigation with a view to find out the relationship between personality type on the one hand and awareness of CDP and community mindedness on the other.

In order to study the relationship between these two factors joint scores were given to the awareness of the CDP and the development of community mindedness based on the responses to the questions already mentioned. The lowest score indicated minimum of awareness and community mindedness and highest the maximum. The range of scores was from 5 to 29. A positive correlation between personality index and community mindedness index meant close relationship between the two. It was very likely that they may have the causal relationship with one another but not necessarily so, as both of them go together does not always mean that one is the cause of the other, perhaps both are the effects of some other independent variable.

Surprisingly enough the correlation between personality and community mindedness was found to be negative. The correlation between them in Mulshi Taluka was -46 and in Purandhar Taluka -38. With respect to the correlation the least and most experimented upon groups did not differ significantly from each other. The negative correlation found in both the groups between the two variables meant that they were opposed to each other. In other words personality and community-mindedness were not found to be progressing hand-in-hand in this investigation. Modern personality did not necessarily mean a person with highly developed community-mindedness. The negative correlation pointed out that a person with high personality index has a low community-mindedness index.

The contradiction between our expectation and results was found to be apparent rather than real. If the operational characterization of modern personality given in the previous chapter, "modern personality is the symbol of various modern influences. He has developed the attitude of critical understanding. He does not have blind faith in the Supernatural. He no longer depends on fate for the satisfaction of his needs. He has enough of self reliance and a large repertoire of needs involving interdependence. He believes in others' sincerity of efforts, education is a must for adults and women and caste hierarchy has lost its value for him", is taken into account the contradiction automatically gets explained. If the characterization is rightly understood, one can very easily see that the efforts of such a modern person are directed towards self improvement not towards any altruistic ends. Hence it can be said that special efforts should be made for the development of community-mindedness.

Joint consideration of the questions intended to study community-mindedness revealed that the villagers had become more aware of the national problems than the problems of the co-villagers. Similarly the feeling of helplessness towards the solution of the co-villagers' problems was greater than such a feeling about the national problem. At the outset it appears rather surprising because we generally expect greater awareness of the problems of those who are quite proximate to us, hence greater knowledge of the problems of co-villagers.

The two main problems of the nation viz, the food problem and the defence problem were rather uppermost in the psychological world of the villagers because of their recency. On the contrary with respect to the villagers problem they being proximate temporally as well as spatially perhaps the villagers had formed the habit of taking for granted the problems of co-villagers. As a result they had lost the conscious awareness of their problems.

Observed difference with respect to the feeling of ability to solve the problems of villagers and those of the nation was perhaps the result of difference between the feeling of personal involvement and impersonal involvement in the solution. The main problem of the co-villagers being financial, the aid had to be mainly in the form of monetary assistance. It was difficult either because they were not in a position to help them or they did not want to help them, i.e., they did not want to involve themselves personally while trying to solve their problems. In case of the national problem they did not have any such feeling or though they had the feeling of involvement it was impersonal rather than personal. In the solution of the national problem the villagers had not to lose anything. On the contrary they had a personal gain. If they increased their food production, the national problem could be solved easily. They had not to spare anything from their assets for the solution of food crisis faced by the nation. In short, it can be said that the temporal proximity and the feeling of impersonal involvement made the village community more community minded with respect to the national problem than with respect to the problems of co-villagers.

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## CHAPTER VII

### ATTITUDE TOWARDS EDUCATION

The importance of education hardly needs any emphasis in the development of a nation and more so in planned development. Education opens the doors of knowledge to an individual and provides him the opportunity to use his potentialities for his own development and also that of the nation. It is necessary to carry the burning torch of knowledge to the rural section of the community as it constitutes largest developmental potential, it is there that the deeper roots of tradition are to be unearthed and those of modern life implanted. The pattern of rural society that is visualised by the CDP is that of millions of families engaged in education and helping the younger generations in their educational pursuits. India's national planners have stated their convictions concerning the role of education in national development in these words in the Third Five Year Plan

Education is the most important single factor in achieving rapid economic development and technological progress and in creating a social order founded on the values of freedom, social justice and equal opportunity. Programmes of education lie at the base of the effort to forge the bonds of common citizenship to harness the energies of the people and to develop the national and human resources of every part of the country "

Our leaders have consistently placed a high value on education as necessary resource for social and economic development. Few countries in the world, however have launched plans for building a new nation with so staggering a situation in education as India had when she achieved Independence. More than four-fifths of her people were illiterate when she determined to build a "Sovereign Democratic Republic". Her people were not only ill-fed, ill-housed, and ill-clothed but they were ill-prepared to undertake the duties and responsibilities of informed citizenship.

Education is spreading in India very rapidly with several educational institutions coming up in rural areas imparting instructions in primary, secondary, college and professional courses. The education seeking population is increasing at an accelerated rate, but it is of the greatest significance to know the extent of rural representation in such a population.

The educational institutions are increasing in number and this speaks for an intensive drive of the government and private agencies towards the spread of education. But just increasing the number of institutions does not mean a real spread in education. A favourable psychological atmosphere in the form of favourable attitude towards education is an inseparable part of the diffusion process in education. One may approach the villager with a sincere

desire to educate him, but the villager must feel that the education is necessary for his development. It should always be remembered that education is a two-way process and both sides should be well equipped with a sincere desire, one with the desire to impart and the recipient end, with the desire to be profitted by instructions. Then only education is likely to be effective in bringing about a desired social change.

For the present survey the problem of attitude towards education was divided into two main sectors, i.e., (1) attitude towards general education, and (2) attitude towards adult education which was further split into two sectors (a) adult education males and (b) adult education-females. This shows that the problem of education is a complex problem which can be tackled only by a multi-dimensional attack.

Illiteracy is sometimes supposed to be a major and very crucial obstacle to the flow of relevant information to the farmer. We can't afford to wait for the younger generation for whom education is compulsory to take over the responsibility of the development of the nation. What is said by D W Edgington in his 'A new look at adult education in Africa', is aptly applicable to India also. He has remarked 'In any case it is not the children of to-day who hold the present destiny of Africa in their hands, it is the adults. So it is only by establishing effective communication with the adult population to helping them to adjust to a rapidly changing world that the immediate impact can be made on the urgent problems of the society and essential progress be brought about. Africa cannot wait a generation to mobilise its rich human resources for tasks of national development.' What is true of Africa is rightly applicable to India also. India also cannot afford to wait a generation for its national development. Concentration on adult education is a must for the development of the nation. It is the grown up men in our villages who are going to perform experiments in the fields of agriculture, health, medicine etc and pass on the results to the younger generations.

Along with the education of adult males, the education of women also should be emphasised. We cannot afford to ignore women's education. Making a male literate adds only one to the team of literates, but one literate woman can improve the entire family. Hence, women's education is also equally important from the point of view of the sustained development of the nation.

Adult men's and women's education being of utmost importance the effort was made in this survey to study how far the attitudes towards men's and women's education of villagers were influenced by the CDP. It is necessary to recognize the fact that favourable attitude is a precondition for the rapid spread of literacy in the country.

No one can deny the importance of children's education in leading our nation to prosperity. They are the pillars of our nation. With this in view the government has made primary education for all able

odied children all over the nation and the school facilities also have been provided to a great extent. In this survey the effort was made to ascertain the views of the villagers regarding children's education. Similarly, they were interrogated with respect to their views on the adequacy of the present system of primary education and they were requested to suggest the alterations they felt suitable according to village requirements.

With a view to ascertain the attitudes of villagers towards education, the following questions were put to them, some of them being closed and others open end.

- 1) Do you have facilities for women's education in your villages ?  
1) Yes      2) No
- 2) What do you feel about women's education ?  
a) Giving education to women is spoiling the family life  
b) They are likely to be benefited if they are educated  
c) Education for women is absolutely essential
- 3) Have any attempts been made in your village for adult education ?  
1) Much    2) Some.    3) Nil
- 4) What do you feel about adult education ?  
a) Education during old age is a waste  
b) They are likely to be benefited if they are educated  
c) Education for adults is absolutely essential
- 5) Primary education has been made compulsory by the government. Is it beneficial to the children ? If yes, how and if no, why ?
- 6) How much education do you desire to give to the school going children in your family ?
- 7) Why do you feel so ?
- 8) In the interest of better development of villagers what type of education should be given in the schools ?

The present chapter is an attempt to depict attitude structure of villagers in both the talukas towards education with its multi dimensional complexity. First of all attitude towards women's education has been discussed followed by adult and children's education in that order.

#### **Attitude towards women's education**

It is necessary to point out that in the past education of women was regarded as a wastage. Not only that, but it was sometimes regarded as a liability also. It is this type of traditional attitude of villagers which had to be influenced by the CDP. It was necessary to know whether the villagers were still in the same traditional darkness as regards their attitude towards women's education. The distribution of responses reflecting the villagers' attitudes towards women's education can be seen in Table No 71, Figure 71.



TABLE No 71  
Attitude towards women's education

| Responses    | Caste    |               |               |          |           |           | Education  |                    |                |       |       |           |         | Age            |                | Total |
|--------------|----------|---------------|---------------|----------|-----------|-----------|------------|--------------------|----------------|-------|-------|-----------|---------|----------------|----------------|-------|
|              | Advanced | Semi-advanced | Semi-backward | Backward | Depressed | Religious | Illiterate | Read but not write | Read and write | 1 - 4 | 5 - 8 | 9 - S S C | College | Above 45 years | Below 45 years |       |
| Mulshu       | 0        | 45            | 5             | 4        | 7         | 0         | 40         | 0                  | 1              | 19    | 1     | 0         | 0       | 26             | 35             | 61    |
|              | 0        | 140           | 10            | 10       | 15        | 2         | 124        | 8                  | 4              | 27    | 12    | 1         | 0       | 69             | 108            | 177   |
|              | 3        | 37            | 6             | 1        | 3         | 0         | 19         | 1                  | 3              | 12    | 11    | 4         | 0       | 22             | 28             | 50    |
| Traditional  | 0        | 45            | 5             | 4        | 7         | 0         | 40         | 0                  | 1              | 19    | 1     | 0         | 0       | 26             | 35             | 61    |
| Transitional | 0        | 140           | 10            | 10       | 15        | 2         | 124        | 8                  | 4              | 27    | 12    | 1         | 0       | 69             | 108            | 177   |
| Modern       | 3        | 37            | 6             | 1        | 3         | 0         | 19         | 1                  | 3              | 12    | 11    | 4         | 0       | 22             | 28             | 50    |
| Total        | 3        | 222           | 21            | 15       | 25        | 2         | 183        | 9                  | 8              | 59    | 24    | 5         | 0       | 117            | 171            | 288   |
| Purandhar    |          |               |               |          |           |           |            |                    |                |       |       |           |         |                |                |       |
| Traditional  | 0        | 49            | 7             | 1        | 6         | 1         | 33         | 0                  | 1              | 18    | 9     | 3         | 0       | 23             | 41             | 64    |
| Transitional | 0        | 123           | 13            | 7        | 30        | 4         | 70         | 3                  | 4              | 53    | 39    | 0         | 2       | 55             | 122            | 177   |
| Modern       | 6        | 120           | 9             | 6        | 27        | 3         | 27         | 5                  | 11             | 48    | 63    | 13        | 4       | 46             | 125            | 171   |

(90)

FIGURE 7 1  
TOWARDS WOMENS EDUCATION

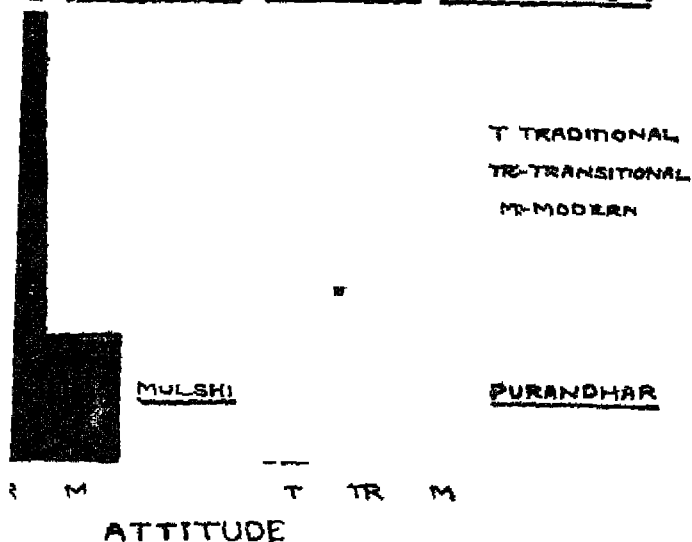
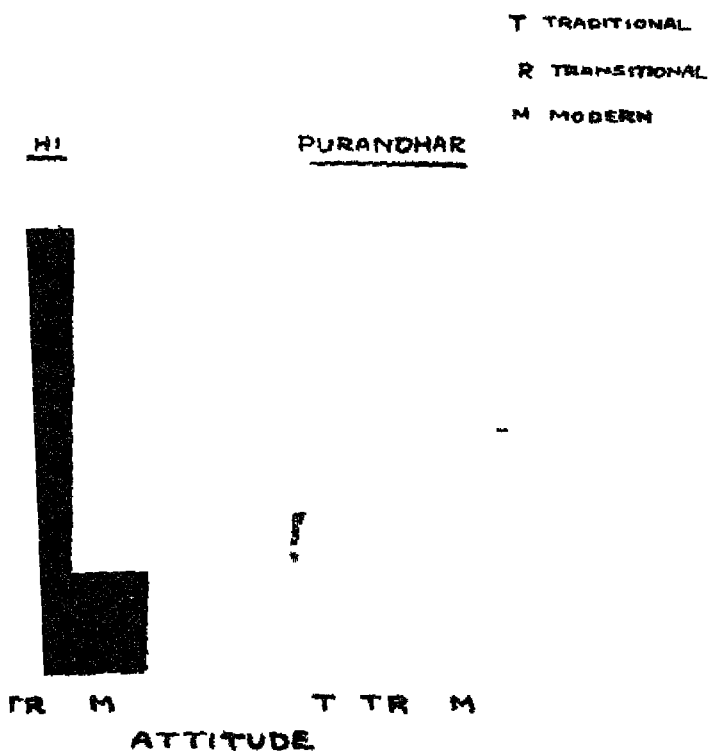


FIGURE 7 2  
DE TOWARDS ADULT (MEN)





It can be seen from the table that the attitude towards women's education had undergone significant change. The percentage of traditionals was considerably low in both the talukas with still lower percentage in Purandhar taluka. This reflected a tendency among villagers, both least and most experimented upon, to get rid of the traditional attitude that women's education is a sheer wastage. It can help us in no way, on the contrary it is a positive harm to the status of the male society. Because of concentrated efforts in Purandhar taluka the villagers had shown a greater improvement in their traditional attitude towards women's education.

About two-third of the respondents from Mulshi taluka (61.46 percent) were found to be transitionals. They were in a state of indecision so far as their reaction to women's education was concerned. Neither did they feel that it is a waste nor that it is a must. They felt that they are likely to be benefited by education, but not necessarily so. Only 42.96 percent of the villagers from Purandhar i.e., about two-third of such respondents in Mulshi taluka showed such hesitant attitude towards women's education. This pointed to the fact that people had a tendency to cross over to the modern attitude in greater frequency.

The distribution of moderns in both talukas revealed a very encouraging picture. A very minor proportion, only 17.36 percent of respondents from Mulshi taluka were found to hold modern attitude towards the problem of women's education. They had a feeling that education is a must for all women, they are sure to be benefited by education. In contrast the percentage of such respondents in Purandhar was 41.50, more than double that of such percentage in Mulshi taluka.

On the whole, it could be noticed that only 58.50 percent of respondents from Purandhar taluka had remained to be converted into modern styled citizens, whereas the percentage of such respondents in Mulshi taluka was found to be 82.64, about 24.14 percent more than in Purandhar, a significant difference. It can be said with no hesitation that the Purandhar villagers had made significant advance as a result of the CDP experiment.

The investigation of the relationship between various independent variables and the attitude of the villagers towards women's education made the picture more illuminating.

#### **Distance from the main lines of communication and attitude towards women's education**

It was observed that the villagers at different distances from the main lines of communication in Purandhar taluka held the modern attitude as compared to those in Mulshi taluka in a large number. It showed that villagers in Purandhar taluka had a confident positive attitude towards the utility and essentiality of women's education, in greater proportion than in Mulshi taluka. A larger percentage of villagers at all distances in Mulshi taluka were found to be in a transitional stage, i.e., they were in a state of indecision as regards the role of women's education, than the Purandhar villagers. The minor traces of villagers at long distance from the taluka headquarters being ignored.

could be observed 11.90 percent of villagers in Mulshi, situated in some dark corners of Mulshi taluka held the traditional attitude. They thought that women's education is most unrewarding and so wastage. Such villages in Purandhar taluka had greater percentage holding such views in the matter of women's education.

#### **Village size and attitude towards women's education**

Village size did not appear to have played any significant role in attracting the attention of the development machinery in the matter of women's education. Except for the small villages the percentage of villagers with the traditional attitude was almost the same for villagers in both talukas. Surprisingly enough the small village in Purandhar taluka showed a positive improvement in the form of a very small percentage of traditional (14.19 percent) as compared to such villages in Mulshi (23.26 percent).

Transitionals were consistently in greater percentage in Mulshi than in Purandhar in villages of all size ranging from small to large. It was apparent that Mulshi villages were really in the transitional stage. The fact that the attitude of several villagers towards women's education had not changed completely was responsible for a very small percentage of people with modern attitude towards this problem in Mulshi taluka. With respect to the distribution of moderns no size effect could be seen. Villages of different size appeared to have been properly attended to, though not equally by the development machinery.

#### **Financial status and attitude towards women's education**

Financial status did not appear to be a significant determinant of the villagers' attitude towards education. All income brackets in Purandhar taluka had lower percentage of traditionals as compared to their respective equals in Mulshi Taluka, except for the Rs. 3001 - 5000 income group. The percentage of traditionals in the said income group was only 6.39 in Mulshi and 17.11 in Purandhar, i.e. traditionals were roughly three times in Purandhar in that income group. It showed that the high earners were more resistant towards the acceptance of change in their old time attitude towards women's education. It does not mean that the high earners had similar inferior position at the transitional and modern stages. The total percentage of those who had shaken off the traditional attitude was smaller in this income group in Purandhar than in Mulshi but of those who had shaken off 68.68 percent from Purandhar had crossed over to modern attitude whereas the percentage of such villagers in Mulshi was only 34.41, exactly half of Purandhar.

The range of percentage of those in a state of unsettled attitude towards women's education in Mulshi was from 54.60 to 70.92, whereas such range in Purandhar was from 26.32 to 62.28.

The percentage of villagers holding such attitude was almost the same in Mulshi whereas in Purandhar the villagers with income upto Rs 2000 - 300 per annum were close to the upper end of the range. This showed that the

respondents from the low and middle income groups had crossed the traditional attitude in a great majority but a large proportion of them had stranded at the hesitant stage i.e., they did not hold the firm modern attitude towards women's education

#### **Caste structure and attitude towards women's education**

Education is a must for women was the feeling held by all villagers of the advanced caste in both the talukas. None of them had either traditional or transitional attitudes towards women's education. A significant shift from the traditional attitude was noticed in members of the backward and depressed caste members only. 26.66 percent of the backward caste villagers and 25.93 percent of the depressed caste villagers from Mulshi held the view that the education for women is a wastage. The percentage of such a view in Purandhar was 6.66 and 9.52 respectively. The differences in percentage with respect to such a view were quite negligible in case of semi-advanced and semi-backward castes. Religious castes in Mulshi had completely deserted the traditional attitude, but 12.50 percent of the religious caste villagers in Purandhar held the traditional view. More than 50 percent of the respondents in all caste groups except the advanced caste in Mulshi were found to be in a state of indecision. On the contrary less than 50 percent in Purandhar were found to be in such a state of attitude towards women's education. As a result the moderns in Mulshi in all caste patterns except advanced were consistently less than 25 percent, whereas they were more than 25 percent, in Purandhar taluka.

#### **Educational status in relation to attitude towards women's education**

It is usually supposed that educated elite has a liberal attitude, particularly towards education. There being no respondent with college education in the Mulshi sample the comparative study of attitude towards women's education with college education as the parameter was not possible. In Purandhar sample 33.33 percent of the villagers with college education were in a state of indecision and 66.66 percent had a modern attitude towards the education of women community. No one held the traditional attitude. The picture though not disappointing, still was not much encouraging either. One third of the college going village sample holding a transitional attitude was not very encouraging. The picture of the immediately previous step of the educational ladder was found to be still more discouraging. Almost the same percentage (80.00 percent in Mulshi and 81.25 percent in Purandhar) of respondents with the educational level between 9th standard and S.S.C., held the modern attitude in both the talukas. There was no traditional respondent group in Mulshi, but Purandhar had 18.75 percent of such respondents. The Mulshi respondents of this group had completely detached themselves from the traditional view, though some of them were undecided whether education is essential for women.

The percentage of traditionals was almost double in Purandhar (8.11 percent), in comparison with that in Mulshi (4.17 percent), of those between

5th and 8th standard of education. But a greater tendency towards the acceptance of modern view was apparent from the higher percentage of moderns in Purandhar ( 56.76 ) than in Mulshi ( 45.83 )

Illiterates, near illiterates and those with education between 1st and 4th standards showed remarkable improvements in their attitude towards women's education. Their responses revealed a greater awareness of the functional utility of the education of women. Several of them showed the signs of repentance for not having provided the opportunity of education to women. Several of them were more cognisant of the compensatory function of women's education, i.e., they had a feeling that as they themselves were uneducated they could not pay any attention to the education of their children but if women are educated they definitely educate their children.

While studying the relationship between educational status and attitude towards women's education, the villagers with higher education were found to be more conservative than those who were denied education right from the beginning.

#### **Family size and attitude towards women's education**

Large family size has always been criticised for its closed attitude ( resistant to change ) towards various social problems. In the present survey there being no family with persons 19 or more in Mulshi taluka it was not possible to compare the effect of such family size on the attitude of family heads. In Purandhar taluka also such families were very few and most of the family heads held the modern attitude, i.e., they felt that women also must be given the opportunity for education. Families with members between 16-18 did corroborate the view generally held, that large families hold the conservative attitude towards women's education. No villager in this size range in Mulshi held the traditional attitude, whereas in Purandhar 50 percent of the respondents felt women's education to be a wastage. Only 16.68 percent of the villagers in Purandhar were of the opinion that education is a necessity for women. Such villagers in Mulshi were 20 percent, i.e., more than Purandhar. Families, with members between 13 and 15, had almost the same percentage of traditionals in both talukas (28.53 percent in Mulshi and 26.67 percent in Purandhar), though at the modern end the difference was highly significant. Purandhar villagers outnumbering the Mulshi villagers in large number.

Families with member 9 or less did show significant change in attitude towards women's education. Average 20 percent held the traditional view in Mulshi, but their equals in Purandhar were only 13 percent, i.e., a greater percentage of Purandhar villagers had dropped the traditional attitude. In the acceptance of the modern attitude, also significant changes could be noted. The average percentage of those who had accepted the modern attitude in Mulshi was only 16, whereas 41 percent in Purandhar expressed such an attitude. It can be seen that the percentage of traditionals and moderns in Mulshi was almost the same but in Purandhar moderns surpassed the traditionals in

large number. The smaller difference of percentage between traditionals and moderns in Mulshi was mostly due to the fact that several of the villagers held the transitional attitude towards women's education. It can be said that people in Mulshi had crossed the threshold between traditional and transitional attitude in large numbers but several of them were yet to cross the threshold between transitional and modern attitudes. On the contrary Purandhar villagers had crossed both the thresholds in large numbers.

#### **Age and attitude towards women's education**

Age is a significant determinant of our attitudes. Though the CDP was launched in 1952 for influencing the attitudes of villagers, still we can not expect it to influence the attitudes of all age groups to the same extent. The present observations pointed out that all age groups showed change in their attitude towards women's education but they differed in the velocity of change. Those below 45 years and above 45 years of age did migrate in their attitude towards the modern attitude, but those below 45 years in Purandhar showed an accelerated change. Their percentage was about three times more than in Mulshi whereas those above 45 years were only two times as compared to their equal in Mulshi. Similarly though the percentage of transitionals was almost the same for both the age groups in Purandhar still the difference between Mulshi and Purandhar transitionals was larger for the age group below 45 years than for the age group above 45 years. All this pointed out that the rate of mobility of attitude was greater in the below 45 year age group than in the above 45 year age group. Younger people registered greater shift in the direction of acceptance of women's education.

#### **Attitude towards adult education (Men)**

Attitudes towards women's, men's and children's education being closely related to each other it was necessary to study the attitude change relatively. Surprisingly enough the villagers were found to have more favourable attitude towards women's education than the education of men, though only the male population was interrogated. A comparative study of Table Nos. 71 and 72 revealed the significant differences. In Mulshi villages traditionals with respect to attitude towards women's education were 61 whereas towards the education of males were 78 signifying a greater percentage of traditional attitude towards male education. Fifty Mulshi villagers felt that education is a necessity for women but only 38 felt it to be a must for men. The respective numbers for traditionals and moderns in Purandhar were 64 and 88 (traditionals), and 171 and 130 (moderns). It was noticed when they were further interrogated, that they felt that education is of no use to them in their profession i.e., agriculture. Several of them believed that they had full knowledge of their profession. Moreover as they were the bread earners for the family they had no time to take care of the education of their children which women could do and hence they desired more education for women rather than for men.



| Education Responses |     | Illiterate |   | Read but not write |   | Read and write |    | 1 - 4      |    | 5 - 8      |   | 9 - SSC    |   | College    |   | Total |
|---------------------|-----|------------|---|--------------------|---|----------------|----|------------|----|------------|---|------------|---|------------|---|-------|
|                     |     | Percentage |   | Percentage         |   | Percentage     |    | Percentage |    | Percentage |   | Percentage |   | Percentage |   |       |
| MULSHI              |     |            |   |                    |   |                |    |            |    |            |   |            |   |            |   |       |
| Traditional         | 59  | 32.24      | 3 | 33.33              | - | 0.00           | 11 | 18.64      | 5  | 20.83      | - | 0.00       | - | 0.00       | - | 78    |
| Transitional        | 114 | 62.30      | 6 | 66.66              | 6 | 75.00          | 36 | 61.02      | 8  | 33.33      | 2 | 40.00      | - | 0.00       | - | 172   |
| Modern              | 10  | 5.46       | - | 0.00               | 2 | 25.00          | 12 | 20.34      | 11 | 45.84      | 3 | 60.00      | - | 0.00       | - | 38    |
| Total               | 183 |            | 9 |                    | 8 |                | 59 |            | 24 |            | 5 |            | - |            |   | 288   |
| PURANDHAR           |     |            |   |                    |   |                |    |            |    |            |   |            |   |            |   |       |
| Traditional         | 36  | 27.13      | 2 | 26.00              | 3 | 18.75          | 25 | 20.00      | 13 | 11.61      | 6 | 37.50      | 1 | 16.67      |   | 85    |
| Transitional        | 70  | 53.49      | 5 | 62.50              | 6 | 37.50          | 55 | 44.00      | 52 | 47.32      | 5 | 31.25      | 3 | 50.00      |   | 196   |
| Modern              | 25  | 19.38      | 1 | 12.50              | 7 | 43.75          | 45 | 36.00      | 46 | 41.07      | 5 | 31.25      | 2 | 33.33      |   | 131   |

The comparative study of attitudes towards men's and women's education given above should not create any dismal picture about the change in attitude towards men's education. Table No 72 points out that the attitude of villagers in Purandhar Taluka, towards men's education had undergone a significant change.  $X^2$  was found to be 30.14 statistically significant. The only point was that the change was not as significant as the change in attitude towards women's education. Table 82 points out that the moderns in Purandhar Taluka were in a considerably larger number than in Mulshi Taluka. It can be seen that the percentage of traditionals was almost the same in Mulshi (27.08 p.c.) and Purandhar (21.36 p.c.) talukas; hence the significant difference in the percentage of moderns was a result of the fact that larger percentage in Purandhar had crossed over to the modern attitude from the transitional attitude as compared to the percentage in Mulshi.

#### **Distance and attitude towards adult education**

Villagers in Purandhar were found to have traditional attitude in almost the same percentage at all distance from the main lines of communication as with the percentages in Mulshi for the corresponding distances, except for those separated by river where the percentage in Purandhar was found to be lower than Mulshi. Transitionals in Mulshi at different distances were in large number than Purandhar which gave a superior position to moderns in Purandhar. No significant relationship could be found between the distance and attitude towards adult education.

#### **Village size and attitude towards adult education**

Surprisingly enough the percentage of people with the view that education for adults is a wastage was sufficiently large in large size villages in Purandhar (23.08 p.c.) than in Mulshi (8.16 p.c.) with respect to such a view. Medium and small sized villages had made a sufficient progress. Almost the same percentage of villagers in medium and small sized villages in both the talukas was in a state of indecision as regards their attitude towards adult education. Similarly the moderns were almost in equal percentage in large size villages in both the samples. The size effect was not found to be uniform. The medium and small villages did not offer much resistance to a change from traditional to transitional but this resistance was found to be sufficiently strong for the shift from transitional to modern. On the contrary, large villages were more resistant to a change from traditional to transitional, but once they crossed over to the transitional stage, the resistance was sufficiently weakened at the shift from transitional to a modern attitude.

#### **Financial status and attitude towards adult education**

The percentage of traditionals in all income groups in Purandhar was consistently lower than in Mulshi except the Rs. 3001 to 5000 income group. Surprisingly enough the percentage of traditionals in the high income group was three times greater in Purandhar than in Mulshi. A relatively smaller percentage had crossed the traditional phase of the attitude towards adult education. Modern attitude was held by a consistently larger percentage in all income

groups in Purandhar. This shows that the Mulshi villagers being in a transitional stage, the Purandhar villagers were given a superior position with respect to the percentage of moderns. On the whole it was found that the low income groups, particularly those below Rs 1000-00 p a had improved less as compared to the high income groups. About one-fourth of the villagers in the low income group were still in traditional phase whereas only 15 p c such villagers were found in the high income group in Purandhar Taluka. Similarly the percentage of moderns was significantly higher in high income groups than in the low income groups. It can be stated that the low income groups need greater concentration. Those in the low income group had a feeling that education has a secondary importance in their life. First they have to be the bread earners and education is not going to help them in any way in the satisfaction of their hunger. It is quite obvious that one can pay attention to education only after one's hunger is satisfied though education itself is one of the means of enriching one's life.

#### **Caste and attitude towards adult education**

Advanced and religious castes showed very little improvement in their attitude, in fact advanced was found to have suffered a setback. It was observed that the semi-advanced and the depressed castes in Purandhar had made significant progress than those castes in Mulshi. The percentage of traditionals belonging to those castes in Purandhar was found to be considerably lower (18.15-semi-advanced and 26.83-depressed) than their contemporaries (25.41-semi-advanced and 42.31-depressed) in Mulshi. At the modern end of the continuity their percentage was found to be significantly better (33.32-semi-advanced and 26.83-depressed) in Purandhar than their equals (12.16-semi-advanced and 11.54-depressed) in Mulshi.

Semi backward and backward castes appeared to have been considerably ignored by the CDP. Semi backwards and backwards put together were found to have 25.71 p c traditionals in Mulshi and 25.58 p c in Purandhar showing that about 25 p c of them had remained completely uninfluenced by the programme. Moderns were in a greater percentage in Purandhar than Mulshi in these caste groups. But this fact should not make us complacent and ignore the difference in the speed of development of these and other caste groups. Semi advanced and depressed castes had improved about three times in Purandhar as compared to their equals in Mulshi whereas the semi backward and backward castes had improved only two times. This shows that though not explicitly, implicitly atleast caste discrimination could not be rectified even while implementing the CDP. Caste barriers did contribute towards the differential implementation of the programme.

#### **Educational status and attitude towards adult education**

It is generally expected that the educated people should have a positive attitude towards education. But the findings of the present investigation did not support the general expectation. There being no villagers with college education on the attitudes could not be studied. It was a matter of great

surprise that among those with secondary education (from 5th standard to S S C ) the percentage of traditionals was almost the same in Mulshi ( 17.24 p c ) and Purandhar ( 14.82 p c ) talukas. In addition 48.27 p c of the villagers with such an educational height were found to be of the modern attitude in Mulshi, in contrast with Purandhar having 39.81 p c of such respondents, 8.46 p c less than in Mulshi Taluka. In fact it was expected that there ought to have been a larger percentage of moderns.

Illiterates, near illiterates and those with primary education only (1st to 4th standard), on the contrary, showed much more improvement in their attitude. The percentage of moderns in this group was roughly double in Purandhar as compared to Mulshi but the high education group in Purandhar had suffered a loss with respect to moderns.

The results are extremely difficult to interpret. It can be said that those in the high education group are disillusioned after having educated themselves. They perhaps had the high expectations about the utility of education which they found to be nothing else but empty hopes. The illiterates and those with very little education feel that education is a must for adults. It is very likely that they are under an illusion that education is a link between the organism and the physical world, that it may help them in improving their agriculture. For education to be effective being educated alone is not enough. The organism should be continuously stimulated which will enable him to make use of his education. While interrogating the respondents, several of them who had learned to read and write were found to be the recidivists, i.e. they had gone back to their previous stage of being illiterates. This state of affairs deserves to be remedied or else all literacy campaigns are likely to be a wastage for the nation.

#### **Family size and attitude towards adult education**

There were no comparison groups in Mulshi Taluka for families with 19 members or more. Hence a comparative study was not possible. For families with members between 13 and 18 the results were somewhat encouraging. Though the percentage of traditionals was higher in Purandhar (20.06 p c) than in Mulshi (16.66 p c) which was not desirable, still at the other end of the continuum, i.e. modern the Purandhar villagers were found to be in a significantly large percentage (35.00 p c) in comparison with Mulshi (8.37 p c). Families with members between 10 and 12 appeared to have maintained almost complete status-quo in almost all categories, i.e. traditional transitional and modern. The percentage of traditionals was slightly higher in Purandhar (19.57 p c) than in Mulshi (16.66 p c) of transitionals was slightly lower (54.34 p c Purandhar and 58.34 p c Mulshi) and of moderns slightly higher (26.09 p c Purandhar and 25.00 p c Mulshi). This shows that the family size under consideration made almost no progress with respect to attitude towards adult education in spite of the functioning of the CDP for a period of fifteen years. Small sized families with maximum 9 members were found to have made significant progress. The percentage of traditionals had sufficiently gone down and that of moderns sufficiently increased. This shows that

nuclear families are usually favourable to changes in attitude. The extended families do not feel that the lack of adult education affects in any way the smooth functioning of the family.

### **Age and attitude towards adult education**

Age in the present investigation did not appear to be a very crucial factor in shaping the attitude towards adult education. The percentage of traditionals for age group below 45 years was almost the same in both the talukas. Traditionals were nearly 25 percent in this group. With respect to traditionality age group above 45 years had a slightly higher percentage i.e., 28.84 in Mulshi. Such villagers in Purandhar were only 16.97 percent. The percentage of transitionals was found to be 61.99 and 59.41 for below and above 45 year age groups respectively in Mulshi taluka. The percentages of villagers with such views were 46.53 and 50.00 respectively in Purandhar taluka. Moderns constituted about one-third of the sample in both—below and above 45 year age groups in Purandhar, whereas their percentages were 14.62 for age groups below 45 years and 11.97 for the group above 45 years of age in Mulshi. The balance of improvement, if at all to be pointed out, was slightly in favour of the age group above 45 years.

### **Awareness of Educational Facilities -**

This section aims at presenting the extent of awareness of the villagers about educational facilities that are available and their desire to avail of those facilities. With this intent the villagers were asked, "If all facilities are provided, how much would you educate your children?" The assumption was that because the villagers had not to put themselves to any loss or inconvenience, in their answers the extent of awareness and the maximum education they want to give their children should coincide. In addition the effort was made to study whether the villagers had any information about the utility of education.

Significant difference was noted with respect to the extent of awareness about educational facilities and the desire of villagers to avail of them. The  $X^2=33.60$  was found to be significant at 0.05 level. In Purandhar taluka the picture was that of increasing awareness about the education from 9th standard upto the college education than in Mulshi taluka. Professional education did not appear to have made a significant impact on the perception of villagers. Table No. 73 clearly points out the differences in the awareness of the educational facilities.

### **Distance and awareness of educational facilities**

Distance did not appear to be of much significance as the villages at different distances from the main lines of communication appeared to have made almost equal progress. Not only that but the villages separated by river and those at long distance which were expected to have been ignored showed even better improvement than the proximate ones.

PROFESSIONAL

COLLEGE

9TH-53 C

5TH-6TH ST

1ST-4TH ST

EDUCATE

WILL NOT

CHILDREN

GOING

NO SCHOOL

PROFESSIONAL

COLLEGE

9TH-53 C

5TH-6TH ST

1ST-4TH ST

EDUCATE

WILL NOT

CHILDREN

GOING

NO SCHOOL

### **Village size and awareness about educational facilities**

All villages irrespective of their size appeared to have become progressively aware of the educational facilities. Villagers from the small villages showed much more improvement than those belonging to the medium and large villages. This was true with respect to education above the 9th standard. Among the last three categories of education viz 9th to S S C, College and professional the percentage of respondents being aware of the professional education was consistently low in villages of all size and belonging to both the talukas. The awareness of college education was more noticeable in small sized villages than the medium and large sized villages. Awareness of education between 9th standard and S S C was found in 43 percent of villagers belonging to large sized villages, in both the talukas showing no improvement. Medium and small sized villages did improve but the improvement was more noticeable in the small sized villages than the medium ones. The frequency of respondents with the awareness of education upto the 4th standard only being too low in both the talukas 2 in Purandhar and 4 in Mulshi the generalizations about the difference are likely to be misleading. The very fact that there were very few such respondents points out that the villagers from both the talukas had made progress with respect to awareness beyond the primary level of education.

### **Financial status and awareness about educational facilities**

In the low income group there appeared to be increasing awareness of lower educational levels. Such villagers could not imagine the possibility of sending their children for education beyond the 4th standard. It should always be remembered that very few villagers had the knowledge only of such a low level of education. Increasing awareness was found among the high income groups with respect to higher educational levels like S S C and college education. In the Rs 1 to 500 income group there was no awareness of professional education among the villagers belonging to both talukas. The major fact to be noticed was that the percentage of respondents being aware of higher educational facilities with the explicit desire to avail of such educational opportunities was higher in the highest income group in both the talukas, and it went on decreasing as we moved towards the low income level. But the percentage difference of villagers showing improvement was found to be greater in the lower income groups than the higher income groups. This showed that though the villagers with very little income had improved, still they constituted a negligible minority. What needs to be done is a greater concentrated attention to the underprivileged villagers in bringing them close to the privileged ones.

### **Caste and awareness :**

Advanced caste members appeared to have made very little progress as there was very little scope for improvement. Responses of villagers in this caste group from Purandhar taluka clustered around the higher educational levels only. The remaining ones did not have any school going children at all. Hence, it can be stated that almost all villagers had crossed the threshold of

awareness about lower levels of education. The semi advanced caste group had become more aware about the educational facilities at all levels. Higher percentage of respondents in this caste group reported their desire to educate their children in all educational levels. The condition of the semi backward caste was found to be exactly opposite of the semi advanced caste. This caste group not only did not show any increasing awareness about different educational facilities, but also showed deterioration in awareness as seen in smaller percentage of respondents in Purandhar taluka in all educational groups in comparison to their opposites in Mulshi taluka. The backward caste was a picture of mixed awareness, i.e. greater awareness of some educational facilities and decreased awareness of others. Depressed castes had become sufficiently aware of different facilities though their improvement was not as high as that of semi advanced caste members. Fifty percent of respondents of the religious caste in Mulshi did not have any school going children and the remaining 50 percent stated that they had no desire to educate the children. On the contrary, there was no respondent in the second category of responses in Purandhar taluka, which shows that Purandhar dwellers definitely had made greater progress than in Mulshi taluka. A comparative study of all castes reveals that semi backward castes have been considerably ignored with respect to the awareness about educational facilities like various other fields of improvement, by the CDP.

#### **Educational status and awareness about educational facilities**

While considering the relationship between educational status and the awareness of educational facilities, there can be a clear divide between the villagers with very little or no education and those with high education. It was found that the illiterates and near illiterates had made no progress with respect to awareness and hence their level of aspiration about their children's education was found to be too low. The awareness was found to have increased relatively more among those with very little formal education (upto 4th standard) than the illiterates and near illiterates. Maximum awareness was noticed among the villagers with education upto S S C level and their level of aspirations about their children's education appeared to have sufficiently soared high. This shows that the level of aspiration about children's education was determined by the actual achievement of parents in terms of education. Higher the education of parents greater was the awareness and in turn desire to make use of the opportunity provided to them. The CDP planned to upset the stagnation caused by illiteracy, but the illiterates continued to be stagnant with no rise in their expectations and knowledge. It is, in fact, they who are to be remedied, who are to be changed.

#### **Age and awareness about educational facilities**

Age did not appear to have any significant relationship with the awareness of educational facilities and the desire to utilise them. The divide of above 45 years and below 45 years of age reveals that both the groups had made equal advancement in awareness.



### **Family size and awareness about educational facilities**

Families with numbers 16 or above did not show any signs of change in awareness and in turn no desire to educate their children. Families with 15 members or below showed decreasing improvement in awareness as the family size went on shrinking. In the small sized families there was more desire on the part of the people to give college education to their children. Family size as a whole did not determine the change in the desire of villagers to make use of the educational opportunities. It did not appear to be a crucial factor in determining the awareness about educational facilities.

### **Uses of Compulsory Education for children**

Mere awareness of the existent educational facilities is not enough in motivating the villagers in developing the desire to make use of them. It is necessary, in addition, to know the uses of education, because it is the perceived uses that help them in balancing the present uneducated condition and the future educated condition. It is the relative desirability that makes the village people take steps in the direction of educating their children. For this understanding the open ended question was put to them eliciting their knowledge about the utility of compulsory education for children.

The  $X^2$  test was applied and the value of  $X^2$  was found to be 13.38 which was not significant at 0.05 level of significance. This shows that the understanding of the uses of compulsory education among Purandhar village community was almost the same as that was of the Mulshi village community. The difference was almost negligible.

It is necessary to remember that nearly 50 percent of the villagers in both the talukas perceived employment to be the main function of education. They felt that education is the means for obtaining employment for the children.

Though the effort of the CDP is to improve the agricultural community mainly (Village India being mainly agricultural), the agriculturists themselves did not feel that education is likely to be of any significance in improving the agriculture. Only 12 villagers (4.17 percent) from Mulshi and 16 (3.88 percent) from Purandhar felt agricultural improvement to be of the use of compulsory education. 14.58 percent from Mulshi and 10.22 percent from Purandhar felt improvement in the standard of living to be the main use of education. Self-reliance and all round development was reported to be the use by 17.01 percent of villagers from Mulshi and 14.56 percent from Purandhar. This shows that with respect to better uses of compulsory education Purandhar villagers were in no way better than the Mulshi village community. It is necessary to know the factors responsible for stagnation among Purandhar villagers about the uses of compulsory education in spite of fifteen years of functioning of the CDP in the taluka.

### **Distance and knowledge of the uses of compulsory education —**

Villages separated by river from the main streams of communication and those which are distant not only did not improve but also the proximate

USES OF COMPULSORY EDUCATION FOR CHILDREN

PERCENTAGE

MULSHI

PURANDHAR





villages showed deterioration in the knowledge about the uses as compared to Mulshi. This was in a way contrary to the expectation that the proximate villages should be better informed than the remote ones.

#### **Village size and knowledge of the uses of compulsory education**

Large and medium sized villages were increasingly unaware in Purandhar than in Mulshi. The small sized villages were slightly better with respect to the knowledge of the uses of compulsory education for children.

#### **Educational status and knowledge of the uses of compulsory education**

Except the 5th to 8th standard educational status group no other group showed any improvement. In the 5th standard group greater awareness of the uses of compulsory education was seen. As a whole educational status could not be related to the variations in the knowledge of the uses of compulsory education.

#### **Caste and knowledge of the uses of compulsory education**

Depressed castes showed sufficient awareness of the uses of compulsory education in comparison with various other caste groups. It is very likely that the concentration of the Government on the uplift of the depressed caste community might have been responsible for the increased awareness of the uses of compulsory education for children in this community.

#### **Financial status and the knowledge of the uses of compulsory education for children**

Financial status did not appear to have any relationship with the knowledge of the uses of compulsory education for children as no income group appeared to have improved.

#### **Age and knowledge of the uses of compulsory education for children**

Age also did not appear to have affected the knowledge of the uses of compulsory education for children. The below 45 year age group appeared to have improved slightly more than the above 45 year age group. But the improvement was negligible.

#### **Family size and knowledge of the uses of compulsory education for children**

Large and small families alike did not affect the knowledge of the uses of compulsory education for children.

It becomes apparent from the discussion above, that no factor was significantly responsible for the villagers' being uninformed about the uses of compulsory education. It is very likely that the CDP machinery itself might have failed to inform the villagers about the uses. Only after the communication is carried to the people that the problem of the differential impact of different factors on the reception of communication arises. But in this case the matter

was not properly communicated at all and hence the question of its reception by some members and inhibition of certain factors in case of others simply did not arise

At the end it can be stated that women's education was found to be of primary importance by the villagers than the education of male members of the society. The villagers could have been stimulated more for educating their children more by making use of the opportunities provided for them if they had been well-informed about the uses of compulsory education. As they did not understand the utility of education they feel it to be a wastage and try as far as possible to keep them engaged in domestic activities. Therefore in addition to making education compulsory for children it is necessary to give them the adequate knowledge of its uses. It may serve as a stimulant to them in concentrating more on education.

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## CHAPTER VIII

### SOCIAL ATTITUDES

One of the important topics on which those who are connected with the CDP desire to be informed is how far it has succeeded in creating a progressive outlook — a change in the attitude — among the villagers. Usually the attitudes indicate as to how the person feels and thinks about his social situation. Attitudes are highly crucial in social behaviour as they are linked with the three key processes — motivation, learning and perception. Similarly the study of attitudes is highly essential as a person's attitude towards something can be said to be his predisposition to become motivated in relation to it. It is the attitudes that give stability and consistency to the man's behaviour. "As the individual acquires more and more attitudes — as he assimilates more and more objects in his world — his improvisations toward these objects and his fresh examinations and interpretations of them decrease" <sup>1</sup>

The range of attitudes is almost unlimited. One may have attitude towards any object or aspect of behaviour which forms a part of his psychological world. In this chapter an attempt has been made to present the social attitudes observed among the villagers.

The outlook of the villagers is reflected in their values and attitude towards various aspects of their life. Government is the primary agency through which the efforts are being made for the upgradation of the villagers. In order that the CDP be a success, favourable attitude towards the Government is a prerequisite. It is necessary to start the weaning process, i.e. the process by which the dependence on the Government is gradually reduced. Hence it is necessary to know how far the people have learned to do without the Government aid. Naturally it is essential to study how far the self-reliant attitude has developed among the villagers. It can be said that the attitude towards Government and the self-reliant attitude are the complementary ones.

There are various social evils prevailing in the village society and villagers do have certain attitudes towards them. Social status of women is one such social evil prevailing in our society. Since long the women in our society are being denied the right of equality with the male members. Now-a-days women appear to have become aware of their right and they have started demanding equal rights with those of men. It is necessary to know how far the awareness has reached the village women community. In order to introduce such a change in the society there are two requirements which should be fulfilled.

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<sup>1</sup> Krech, Crutchfield, Ballachey — Individual in Society — A text book of Social Psychology International Student edition McGraw Hill Book Company Inc. KOGAKUSHA Company Ltd., Tokyo. P 137

First is that the women community should become aware of its right and also the fact that it has been denied such right. Still more important is the second requirement. There should be a change in the traditional attitude of the male community. The traditional attitude should be substituted by the progressive attitude. If it is done we will have made a long headway towards the eradication of this social evil.

Great natural calamities like famine and visitation of epidemics like plague and cholera were looked upon before the modern scientific era as indication of the wrath of heaven against which it is useless for weak mortals to struggle. Such was the attitude of hopelessness and a spirit of resignation among the people. For a speedy social change it is necessary to introduce changes in the fatalistic attitude towards such aspects of social life.

Caste system is another evil which has affected the economic and social life of the society in many ways. Nowhere in the world except India do we come across the caste system similar to the one that prevails in India. "The word caste comes from the Portuguese word 'Casta' signifying breed, race or kind. Risley defines Caste as a collection of families or groups of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling, and regarded by those who are competent to give an opinion as forming a single homogeneous community."<sup>2</sup> It is no doubt, true that each caste constitutes a homogeneous unit in itself, but various castes – the various homogeneous caste units in India have been responsible for introducing heterogeneity in the Indian social structure. The fact that there are various castes in India is not as perplexing as is the fact that there is a constant social distance among the castes. Scheduled Castes or the untouchables were so much discriminated against that till this time they were deprived of the human treatment by the human society. Now the CDP is trying its best to eradicate this social evil and introduce homogeneity in the present heterogeneous structure of the society. Mrs. Indira Gandhi, the Prime Minister of India, while inaugurating the parliamentary convention against communalism at Vithalbhai Patel Bhavan, New Delhi on 27-4-1968 said, "The time has come when communalism cannot be tolerated any longer. If the poison was allowed to spread it would be a danger to democracy and freedom." In the same convention Mr. Jagjivan Ram, the Union Minister for Food and Agriculture called on the majority communities to give the minorities a sense of security. He stated the minorities did suffer from a sense of frustration and insecurity. It is, therefore, necessary to study the changes in attitude towards the minority communities, particularly the Scheduled Caste community.

Progressive attitude includes a healthy attitude towards the habits of cleanliness also, because cleanliness is essentially a social phenomenon, involving corporate effort which could only flourish if the necessity for it had actually been felt by the people.

The increase in the population and pressure exercised on the limited sources of the country has brought to the forefront the urgency of the problem of family planning and population control. The size and quality of nation's population are of utmost importance to national welfare. While death rate has been lowered by the application of medical science, the birth rate continues to be fairly constant.

"Maharashtra today gives top priority to family planning. It won the national award for family planning for 1960-61, 1963-64 and 1964-65. Long before the country's planners began to pay more than lip sympathy to the need for family planning, social workers like Maharshi Karve and Shakuntala Paranjape had taken up the campaign with the missionary zeal in the face of public ridicule. The Maharashtra Government has recognized these pioneering efforts. Maharashtra today has a well knit family planning organization and it is engaged in the stupendous task of reducing the birth rate from 38 per 1000 to 19 per thousand by 1973. (From an article entitled 'Family Planning drive no longer an anathema' published in the Times of India). The CDP emphasizes the training of personnel to educate the masses in family planning and similarly the Government offers the cash incentives.

The discussion above points to the fact that the population problem is being attacked on all fronts. It should always be borne in mind that education in family planning is an effort to change the attitude towards family planning. It necessarily involves the discussion of diverse aspects of sex which is purely a personal and private affair and whose expression is rigidly restricted by the society. It is the attitude towards such a delicate aspect that is to be changed.

The attitude towards cultural education also deserves some attention. It is necessary to know how far the methods of religious education are influential in the behaviour of villagers and how far their perception about the rustic methods has changed.

In the present survey an attempt was made to study the impact of CDP on all the social attitudes mentioned above. The attitudes observed among the villagers are discussed in the foregoing section.

#### **Attitude towards self reliance & Government**

The Government of India is floating financial aid to villagers in order to compensate for their underdevelopment. The assumption is that they need the help for initiating the upward mobility. But when one looks at the aid with which the villagers are being fed one becomes suspicious about the purpose that is expected to be served by the aid. The villagers are being aided in order to inculcate self reliance among them, not for encouraging dependence on the Government. The Government wants the villagers to take over the responsibility of continuing the development work on themselves gradually. How far the desired objective has been attained can be seen by studying the self reliant attitude among the respondents interrogated. In order to study the



extent of self reliant attitude among the villagers following questions were put to them

- 1) How do you satisfy the needs which cannot be satisfied in your regular income ?
  - a) Rely on God
  - b) Try to satisfy with the help of others
  - c) Try myself
  - d) Follow other methods
- 2) How do you feel about the Government aid for the development of the village ?
  - a) Continuous Government aid alone will help the development of the village
  - b) Government aid and our efforts both are essential for the development of the village
  - c) We alone are capable of our village development
- 3) Who is responsible for maintaining clean the village latrines, drainages and wells ?
  - a) Government
  - b) Government and villagers
  - c) Villagers alone
- 4) What is the biggest problem that you are faced with at present ?
- 5) What do you do to solve your problem ?

Some of the questions were the fixed alternative questions whereas others were the open end questions. Three judges were given the task of analysing the responses on a continuum of complete self reliance to complete dependence and the scores were given to the classified responses the lowest score indicating maximally dependent attitude and the highest the maximally self reliant attitude. The range of scores ranged from 3 to 15.

In the present survey the self reliance score was found to be too low i.e., 7.10 and 6.90 in both Mulshi and Purandhar taluka, respectively. The mean self reliance score of both the talukas was almost the same. This points to the fact that there was no improvement in the attitude towards self reliance in the most experimented upon taluka. On the contrary, from the results obtained it can be stated that the villagers in Purandhar taluka appeared to have an increased tendency to depend on some other external agency rather than on themselves. The results presented in Chapter III stand testimony to what was observed indirectly. The number of persons stating much improvement in self reliance was found to be very small. Those stating some improvement constitute 54.86 p.c. in Mulshi and 68.45 p.c. in Purandhar. The difference, though statistically significant, should not give us a sense of complacency because this is not the degree of achievement that was expected after a continuous flow of aid to the villagers over a period of 15 years. If one is tempted to make a remark that the continuous aid has resulted in fostering the dependent attitude among the villagers, it won't be much of an exaggeration.

In order to set the ball rolling it is necessary to apply some energy, but if the energy applied is increased in excess of what is needed one may get the diminishing returns. Perhaps it is the same phenomenon which has played its role in the impact of CDP. The villagers, no doubt, needed a push from without for their upward start. But it appears that the aid given to them was out of proportion and hence it had fostered dependent attitude rather than the attitude of self-reliance.

### **Attitude towards Government**

The study of attitude towards Government makes the observations on the development of self-reliant attitude more intelligible. The attitude towards Government was studied in its manifold aspects. First of all it was necessary to study the extent of faith which the villagers had towards the Government as faith is a necessary condition to have a favourable attitude towards the Government. In order to assess the extent of faith in the Government the following questions were put to the respondents:

- 1) Do the Government servants come to you to give advice on different matters ?  
1) Yes, 2) No
- 2) What do you feel about the Government servants ?  
I) They come because they get salary and allowances  
II) Our improvement also makes them come  
III) They come because of altruistic motives only
- 3) Do you get the Government aid in time ?  
Yes / No
- 4) Have you ever been put to loss because of the Government aid ?  
Yes / No      If yes how ?
- 5) Do you have faith in the Government ?  
Yes / No

Scores were given to the responses the range of scores being from 3 to 15. But the low score indicated greater faith, whereas the high score indicated little faith in the Government. It appeared that the villagers did have faith in the Government. The average score of respondents in Mulshi was 6.80 and of those in Purandhar 7.31. This points to the fact that there was very little difference in the score expressing faith in the Government. But surprisingly enough the Purandhar score was a little higher than the Mulshi score, though the difference was not statistically significant. The trend is easily discernible from the difference. It can be said that though the village people had not lost their faith in the Government, still there was a tendency towards lack of faith. At this point it is necessary to bring in the views expressed by the villagers in the informal interview with them. There were constant complaints from the villagers irrespective of age, caste, education, etc. about the treatment given to them by the Government servants. Their constant complaint was, the Government servants do not turn up to us at all, or if at all they do they go to the village and just sit in the Chawni, meet some of the important persons and

return " It should always be remembered that it is a class which was ignored since long and it is this class which has to be improved. Naturally it is desirable for the Government servants to meet as many villagers as possible and establish good relations with them. It should always be remembered that the success of the CDP rests not much on how much aid is offered to the villagers but on whether the community development machinery has become successful in establishing the rapport with the villagers.

In order to understand the attitude of the villagers towards the Government they were further interrogated thus

What are the reasons for the lack of faith in the Government servants ?

The analysis of responses revealed that out of the 288 respondents from Mulshi 161 and of 412 from Purandhar, 153 stated that they had no experience with the Government servants at all. Of the remaining 127 respondents from Mulshi 52 (40.95 p c) and of 259 from Purandhar 91 (35.14 p c) reported that the Government servants are in the habit of taking bribes. A section of the village community reported that the Government does not pay any attention to the poor. It is obvious that the response had come from the poor section of the community. There were 13 such respondents in Mulshi and 40 in Purandhar. If this state of affairs continued the gap between the poor and the rich was likely to be widened rather than bridged.

While making adverse comments on the Government, the impact on the other side of the coin should not be ignored. There was a significant improvement in the percentage of respondents stating that the Government servants are good people. There were only 15 such villagers in Mulshi whereas they were 71 in Purandhar, a significant difference.

In order to understand their attitude they were further asked to elaborate on their experiences with the Government servants. They were asked, "What is the loss which you have suffered as a result of the Government aid ?" The number of respondents reporting the loss due to Government aid was very small and the differences were also quite negligible.

For understanding the attitude towards Government they were asked "What do you expect the Government servants to do in the interest of the village development ?"

There were only 70 respondents in Mulshi and 44 in Purandhar who could not express any expectation about the Government servants. Those who felt that they are incapable of doing anything constituted a negligible minority. But those who were fully satisfied with whatever was done for the village development by the Government also constituted a negligible minority. This shows that a large section of the village population had various expectations from the Government. Following were the expectations mentioned by the villagers from the Government. Figures in brackets indicate the number of villagers who registered their expectations.

1) Give us loans ( M = 78 P = 117 ) 2) Establish rapport and supply information 3) Should get the work done from the village leaders ( M = 12 P = 20 ), 4) Should provide agricultural implements manures, etc ( M = 13, P = 19 ) 5) Should make irrigation facilities, ( M = 44 P = 50 ), 6) adequate drinking water supply should be ensured, ( M = 21, P = 14 ) 7) educational facilities should be provided ( M = 26 P = 9 ), 8) give us cultivable land or provided employment opportunity ( M = 20, P = 15 ), 9) Co-operative societies should be established ( M = 12 P = 9 ) 10) Adequate network of roads and transport, ( M = 38 P = 16 ) 11) dispensary ( M = 6 P = 5 ) 12) Small industries ( M = 5 P = 8 ) 13) electricity ( M = 0, P = 2 ) 14) should work in time ( M = 7 P = 14 ) and 15) should stop taking bribes, ( M = 4 P = 15 ),

Out of the long list of expectations mentioned above, it can be seen in the table that expectations of the villagers about the facilities from item 3 to 13 in Purandhar had remained either the same as those of villagers in Mulshi or even reduced. It is very likely that because the Government had already provided those amenities the villagers in Purandhar were sufficiently satisfied, which itself was not enough to give a sense of complacency to the villagers. On the other hand the highly experimented upon taluka was perhaps an ideal for the villagers in Mulshi which provided an anchoring point for rising their expectations. The table points out that 35.78 p c of the respondents in Mulshi and 31.79 p c from Purandhar expected the Government to give loans to them. The percentage of such respondents in both the talukas was almost the same but the explanations are somewhat different. Because the loans were given in plenty to the villagers in Purandhar, their expectations had rather decreased, on the other hand the same fact that the loans were given to Purandhar villagers raised the expectations of the Mulshi dwellers about loans.

The most significant expectations from the Government were the following

1) Should establish rapport and supply information, 2) Should work in time and 3) should stop taking bribes

These three are really the crucial factors on which the success of the CDP mainly depends. Of those who had expressed some expectations, 35.28 p c from Mulshi and 51.09 p c from Purandhar a significant difference desired that the Government servants should first gain confidence by visiting the villagers and then supply information to them. The main difficulty of the villagers was that they were not much aware of the alternative solutions to their problems and it was the responsibility of the community development machinery to feed the villagers with that information. Second expectation was that the work should be done in time. The villagers reported various incidents of delay in the work. The manures were supplied late the better seeds were sent to them after the seeds were sown they had to go to the taluka headquarter frequently just because of the vices of the servants. The last and the most important expectation,

which, if not satisfied brings down the morale of the villagers was that the Government servants should stop taking bribes. The oft repeated statement of the villagers was "If the servants did not stop taking bribes the money lenders were as good as the Government servants giving loans to us." The implication was that the only difference between the money lender and the Government was that the money lender used to recover more money by way of interest whereas the Government servants recovered it through bribes. If this state of affairs continued the morale of the villagers was likely to topple down soon.

When the self-reliant attitude and the attitude towards the Government servants are compared it can be said that there was no improvement whatsoever in the self-reliant attitude and tendency to depend on the Government and expect more and more from it was on the increase. This state of affairs needs to be remedied if the CDP is to be a success in the strict sense of the term.

#### **Attitude towards the Social Status of Women**

In many underdeveloped countries women have a status which is ascribed to them because of their sex and are severely restricted as to what they can do or achieve. In the present survey an attempt was made to study the change in the traditional attitude of the villagers towards women. The attitude could be examined from the answers to the questions given below.

What should be the status of women in the society ?

1. They should never be given rights equal to those of men. Because they are inferior to men by birth.
2. Even if they are inferior, still they are likely to improve if the opportunity is provided to them.
3. There is no basic difference between men and women. They must be granted the equality of rights.

The distribution of different social attitudes in the population in Table No 8 I shows that the CDP had not succeeded appreciably in breaking the traditional attitude towards the social status of women though the difference between the respondent in Mulshi and Purandhar taluka was statistically significant at 05 level. In Mulshi 46.88 p.c. and in Purandhar 40.78 p.c. of the respondents were found to hold the view that they did not deserve equality of rights with those of men. Only one-third of the respondents in Purandhar felt that women must be given the equal rights. About 27 p.c. who could be classed as transitionals had a feeling that women are basically inferior, but they are likely to improve. This shows that more than two-third of the respondents in Purandhar still held the old traditional view that women are basically inferior to men. The finding was not surprising in view of the fact that changes in social attitudes cannot be achieved in a very short period of time.

**TABLE No 81**  
**Social attitudes**

| Responses              | Traditional |     | Transitional |     | Modern |     | Total |     |
|------------------------|-------------|-----|--------------|-----|--------|-----|-------|-----|
| Social Phenomena       | M           | P   | M            | P   | M      | P   | M     | P   |
| Social status of women | 135         | 168 | 95           | 111 | 58     | 133 | 288   | 412 |
| Health and medicine    | 41          | 31  | 206          | 195 | 41     | 186 | 288   | 412 |
| Infections diseases    | 20          | 16  | 91           | 97  | 177    | 299 | 288   | 412 |
| Cleanliness            | 29          | 104 | 173          | 172 | 86     | 106 | 288   | 382 |
| Scheduled caste        | 71          | 57  | 164          | 194 | 53     | 161 | 288   | 412 |

#### **Education & Social Status of Women**

From the responses obtained from the villagers education appeared to have a very significant relationship with the social status of women. The percentage of those with progressive outlook (moderns) with respect to women's social status among the illiterates and those nearly illiterate (who could read but not write and who could just read and write without any formal education) was 18 in Mulshi and 15.59 in Purandhar. But among those with different grades of education from 1st standard to college education such respondents were only 25 p c in Mulshi whereas they were 39 p c in Purandhar, a significant difference. It can be said that education might have helped the villagers in developing a progressive outlook towards the social status of women. Education has the quality of bringing knowledge to a person. Naturally it enables him to part with ignorance which he had since long.

#### **Financial status & Social status of Women**

A noticeable change was found in the views of those with income above Rs 2001 p a than those with income below Rs. 2000 p a. Out of 31 respondents in the 3001-5000 income bracket there were only 9 respondents in Mulshi Taluka who felt that the equality of status must be granted to women, but their opposites in Purandhar were 40 out of 76, a highly significant improvement. Same was the case with those in the income bracket between Rs. 2001-3000. They were only 6 out of 35 in Mulshi, whereas in Purandhar they were 30 out of 74. On the other hand the percentage of respondents with such progressive attitude in all other income groups remained almost unchanged in Purandhar in comparison with their respective equals in Mulshi. This shows that income had a very high influence on the views of the villagers.

### **Age and Social Status of Women**

The improvement was noticed in both the age groups the one below 45 years of age and the other above 45 years. But the change was sufficiently noticeable in the age group below 45 years than the age group above. The percentage of respondents emphasising equality of status to women in the above 45 year age group in Mulshi was 25 and in Purandhar 32, a rise of only 7 p c. But in the below 45 year age group the percentage of such a response in Mulshi was only 15.69 whereas in Purandhar it was 32.40, almost double, an improvement of 16.71 p c a significant improvement. From this observation it can be stated that the younger generation was definitely on the progressive march towards the acceptance of modern attitude. The older generation could not be expected to have such a speedy improvement towards progressive attitude as they have been staying with a specific pattern of behaviour throughout their life time.

### **Caste and Social Status of Women**

The most significant change was noticed in the semi advanced caste group. The percentage of respondents with modern attitude was too low in Mulshi (17.12 p c) but in Purandhar it was almost double (33.56 p c). The improvement though statistically significant could not be said to be an alarming observation. Such persons constituted 33.56 p c of the total number of respondents in this caste group which is the majority community in the villages. In fact they were expected to have improved more. The most significant factor which was likely to be responsible for such slow progress was the Purdha system practiced by this community. Even now the Purdha system is practiced very rigidly in this caste group in the villages. Naturally the progress could not be expected to be speedy. On the other hand no improvement could be noticed among the depressed caste members. 42.31 p c of the depressed caste member in the Mulshi sample held the modern attitude, whereas in Purandhar sample they were only 38.05 p c i.e. they suffered reverses with respect to their attitude towards the social status of women. But it is a fact worth mentioning that the percentage of such respondents in the least experimented upon taluka was much higher than of semi advanced caste group in least as well as in most experimented upon talukas. It may be due to the fact that equality of status for women is being practiced since long in the depressed caste community.

On the whole it can be said that the CDP has achieved success in breaking the social barrier between the male and female community. Of course the improvement cannot be expected to be too speedy as the social attitudes are very difficult to break through.

### **Attitude towards Health and Medicine**

It is towards various diseases and epidemics that the villagers held a fatalistic attitude. It was necessary for the CDP to break through such attitudes and introduce a realistic secular attitude among the villagers. The

following questions were put to the villagers to extract the information about their attitude towards such social aspects

- 1) What would you do if some one is ill in your family ?
  - i) Pray God ,
  - ii) Take medicine from the experienced old persons ,
  - iii) According to the requirement I will either go to the doctor or to the experienced old villager ,
  - iv) Approach the doctor immediately
- 2) What do you feel about epidemics like Cholera Plague, etc ?
  - i) God sent misery ,
  - ii) Lack of cleanliness and God sent misery ,
  - iii) Lack of cleanliness and contagion

These questions served two purposes. First, the attitude of villagers towards health and medicine could be studied. Secondly, the change in fatalistic attitude also could be studied. The change in this area of attitudes was found to be highly significant. "We will pray God" was the response to the first question reported by only 41 respondents in Mulshi and 31 in Purandhar. Similarly God given misery was reported to be the cause of epidemics by only 20 respondents in Mulshi and 16 in Purandhar. These responses clearly indicated that the fatalistic attitude towards health problems and epidemics was disappearing very rapidly. According to the requirement we will either go to the doctor or the experienced old villager" was the response to the first question by a significantly large number. It was so because first of all every time the doctor was not available, secondly their behaviour depended on the seriousness of the disease and thirdly on the availability of funds. All these factors in combination deterred them from resorting to the modern attitudes. It did not have much of a tinge of fatalistic attitude.

To the second question "lack of cleanliness and God given misery" was reported by only 91 respondents in Mulshi and 97 in Purandhar. This shows again that the fatalistic attitude did not retain much hold upon the villagers. Modern attitude towards the first question was reported by only 41 respondents in Mulshi but there were 186 such respondents in Purandhar Taluka. This shows that in this field the contribution of the CDP is highly commendable. In response to the second question it was found that 61.54 p.c of the respondents from Mulshi and 72.57 p.c from Purandhar no longer held the fatalistic attitude. They were fully convinced of the fact that epidemics are solely caused by the lack of cleanliness and contagion.

It can be said that the fatalistic attitude no longer continues to have any significant impact on the behaviour of the village community, for which the credit goes to CDP.

#### **Attitude towards Cleanliness**

Cleanliness rightly understood, is a social phenomenon much close to the attitude towards health and medicine. "The masses of India — particularly the rural masses have been more or less immobile, for centuries they



have never felt any social obligation or any civil right, there has never been a feeling either of social responsibilities or of privileges. Now the CDP undertakes to make them conscious of their rights and privileges and as also of their obligations and responsibility to the society. A small village road might have developed a dangerous rut in the middle and it was nobody's business to fill up that pit. A nuisance would rather be allowed to continue in the middle of the village causing inconvenience and unhygienic conditions for all of them, than to make them feel any urge for a joint effort to remove it. That was the situation of our rural people.<sup>3</sup>

The statement given above expresses the attitude of our villagers towards cleanliness, before the inception of the CDP. It was necessary to see if there were any changes in their attitude towards cleanliness. With this objective in view the following question was put to them:

Who is responsible for maintaining clean the village latrines, drainages and wells?

- (i) Government alone
- (ii) Government and the villagers
- (iii) Villagers alone

There being no village latrines, drainages and wells in Kurubharwalan a village from Purandhar Taluka, the villagers could not visualise the agency responsible for maintaining them clean. Hence their responses were not considered at all. The responses in Table No. 9.13 show that there was absolutely no change in the attitude towards cleanliness. Only 10.07 p.c. of the respondents in Mulshi Taluka expressed the feeling that the responsibility of keeping the village clean rests with the Government. But in Purandhar Taluka, where the CDP has been functioning since the time of its inception, such respondents constituted 27.23 p.c., roughly one fourth of the population. This shows that there was an increasing tendency to depend on the Government which is there to breed independence. Those who held the view that it was the sole responsibility of the villagers only constituted almost the same percentage, 29.86 p.c. in Mulshi and 27.75 p.c. in Purandhar. This shows that the development of the feeling of identification was almost completely lacking. Moderns were 2.11 p.c. less in Purandhar than in Mulshi. In order to develop the feeling that cleanliness of the village was the responsibility of the villager and not of the Government, it was necessary for a villager to develop the feeling that it was not his house only that belonged to him, but even the village he ought to have been able to think of the wider village community to which he owed some responsibility. Cleanliness of the village is something which should be done by an individual in his corporate capacity.

### Attitude towards Scheduled Caste

The caste system is a peculiar institution of Hindus and has affected their economic and social life in many ways. There has been a long physical and psychological distance between the Scheduled Caste and the non-

Note 3—A. C. Guha, *M. P. Time of Psychological Integration*, Kurukshetra, 1960, pp. 3-4.

Scheduled Caste members. In Indian society the specifications of these distances were absolute. The term 'social distance' expresses the idea of a gradation of one's own group and its values with respect to those of another group. Social distance implies subordination and superordination. Social distance signifies not merely spatial isolation but, more importantly, isolation of ideas and attitudes.<sup>4</sup> In order to study the attitude of villagers expressing the social distance between scheduled caste and others, the following questions were put to them:

- 1) What do you feel about the untouchables?
  - i) There is some basic difference between the touchables and the untouchables. Hence the untouchable cannot improve at all.
  - ii) If the opportunity is given they are likely to improve.
  - iii) There is no basic difference between the touchables and the untouchables. Hence they can improve as much as the touchables have improved.
- 2) Which facilities should be given to the Scheduled Caste members out of the following?
  - i) Intercaste Marriage, ii) Eating together, iii) Entry into the temple, iv) Take water of the private well, v) Sit with us in the temple, vi) Take water of the common well, vii) Sit with our children in School, viii) Entry into the chauri, and ix) No facility.

The first question refers to the attitude towards the possibility of improvement among the scheduled caste members. From the results it is apparent that the changes in attitude towards the possibility of improvement were highly significant. Out of the total number of respondents in Mulshi 24.65 p.c. still believed that the untouchables are basically different from and inferior to other human beings. But such respondents were only 13.83 p.c. in Purandhar, a negligible percentage. In Mulshi Taluka the moderns were 18.40 p.c., i.e., they constituted a minor percentage in Mulshi, whereas they were 38.79 p.c. in Purandhar. It can very easily and certainly be stated that Purandhar Taluka had made a striking move towards the progressive outlook. They did not believe much in the genetic difference between the untouchables and the other touchable Hindus. They now believed that they were only deprived of the opportunity for improvement. Now there being no difference between them and the touchables they are also equally capable of improvement.

To have just a feeling that there are no differences between the untouchables and the touchables is not the only thing and every thing of attitude change that was desired. It is just a first step towards change. If one becomes aware of the fact there are no differences, one should be ready to assimilate them with one self. It was necessary to know whether there was

any psychological difference between the different caste groups with special reference to their attitudes. With the view to study this difference it is necessary to examine the data regarding the attitude of respondents towards several selected aspects of interaction between the touchable Hindus and untouchables. The special technique that was adopted for the purpose was termed as the "Social Distance Ladder" by putting the second question to them. Eight types of social relationships in an increasing degree of social distance were formulated. Every caste member was asked whether he would allow the type of relationship under consideration with the untouchables. To study the same feeling of social distance among the scheduled caste members they were asked whether they desired to have the same social interactions with the touchable Hindus. Because of this modification I was enabled to study the reactions of both, touchables as well as untouchables, towards caste discrimination.

Table No. 82 shows the distribution of responses in Mulshi and Purandhar population. It can be seen that almost the same percentage of respondents 26.74 p.c. in Mulshi and 27.91 p.c. in Purandhar—about 25 p.c. of their respective populations—expressed the feeling that no social relationship mentioned in the list should be allowed with the scheduled caste members. It was observed that the feeling about the inter-caste marriages among the rural people was deeply conservative. Almost the same percentage of respondents, 7.64 p.c. in Mulshi and 7.77 in Purandhar, a very minor percentage felt that all social interactions including inter-caste marriages between scheduled castes and non-scheduled castes should be practiced, i.e., they alone had no objection to allowing them on the top most step of the ladder.

On the problem of inter-dining the data showed that the attitude held was not as strong. 36 respondents in Mulshi and 96 in Purandhar expressed no hesitation for interaction below inter-dining inclusive of inter-dining, i.e., the 7th step was permissible according to them. Though the percentage of respondents ready for the said interaction was very low 12.50 percent in Mulshi and 23.30 percent in Purandhar, still the difference was quite significant. Those, in Purandhar, of this view were almost double that of those in Mulshi. Among other social relationships, the attitude against allowing the untouchables into the temples appeared to have been sufficiently diluted. But there was a strong feeling against allowing them to sit with the other caste members. Additional 51 respondents in Mulshi and only 17 in Purandhar were ready to allow the scheduled caste members to sit with them. The villagers were ready to allow the minor social interaction between the scheduled caste and non-scheduled caste members. The first step was allowed to them by 211 in Mulshi and 297 in Purandhar. Several of the respondents expressed their readiness to grant the minor concessions like entry into the chauri, allowing them to sit with their own children in schools or taking water of the public well. It was noticed that the matters, in which they were personally involved, were not permissible to the scheduled caste members.

The illusion created by the previous discussion disappears when one studies the table critically. Though there were 22 respondents in Mulshi and 32 in

TABLE No 82

## Social distance ladder in relation to Caste

M U L S H I

Caste

P U R A N D H A R

Marital relations

Dine together

Entry into temples

Taking water of the private well

Allow to sit with us in the temple

Take water of the common well

Allow to sit with our children in school

Entry into the Chaori

No facility

| Advanced | Semi-advanced | Semi-backward | Backward | Depressed | Religious | Total | Advanced | Semi-Advanced | Semi-backward | Backward | Depressed | Religious | Total |
|----------|---------------|---------------|----------|-----------|-----------|-------|----------|---------------|---------------|----------|-----------|-----------|-------|
| 8        | 4             | 1             | 1        | 13        | -         | 22    | 1        | 14            | 4             | 1        | 11        | 1         | 32    |
| -        | 26            | 2             | 1        | 6         | 1         | 36    | -        | 48            | 4             | 3        | 37        | 4         | 96    |
| -        | 16            | 1             | -        | 4         | -         | 21    | 2        | 67            | 6             | 2        | 6         | -         | 73    |
| -        | 8             | -             | -        | -         | -         | 8     | -        | 5             | 3             | 1        | 3         | -         | 12    |
| -        | 38            | 7             | 6        | 1         | -         | 51    | -        | 16            | 1             | -        | -         | -         | 17    |
| -        | 34            | 2             | 1        | -         | -         | 37    | 1        | 23            | 4             | 1        | -         | -         | 29    |
| -        | 15            | -             | -        | -         | -         | 15    | -        | 27            | 2             | -        | 2         | -         | 31    |
| -        | 18            | 1             | 1        | -         | 1         | 21    | -        | 7             | -             | -        | -         | -         | 7     |
| -        | 63            | 7             | 6        | 1         | -         | 77    | 2        | 95            | 5             | 6        | 4         | 3         | 115   |

(121)

Purandhar ready to grant all facilities including inter caste marriages still it must be remembered that out of them 13 in Mulshi and 11 in Purandhar were the scheduled caste members themselves. It was not surprising if the untouchables, who were unnecessarily segregated from the rest of the society and who were unnecessarily denied various rights for no fault of their own expressed the desire to be given all facilities. On the basis of castes it can be seen that there was no improvement whatsoever in the attitude of Brahmins. In Mulshi all the three Brahmin respondents expressed the view that the marital inter action with the untouchables should be allowed whereas in Purandhar only one out of six expressed his readiness. This shows that the advanced caste has preserved its conservative attitude. The improvement was noticeable in the members of the semi advanced and the semi backward caste groups. Among the backward and religious caste groups there was no improvement.

On the problem of inter dining the data showed that the attitude of upper caste people against inter dining with untouchables was still strong. There was not a single Brahmin who was ready to allow the scheduled caste members on the seventh step, i.e. the facility of dining with themselves. Apparently it appears that out of 96 in Purandhar and 36 in Mulshi, who expressed the readiness for inter dining excluding the 22 and 22 of respective talukas who agreed to allow them for inter caste marriages 37 from Purandhar and 6 from Mulshi of the depressed caste desired that they should be allowed to dine with upper caste members. If the allowance is made for them there seemed no improvement in the different castes except the semi advanced caste.

A comparative study of the expectations of the untouchables and the readiness of the other caste groups as regards the social relationships to be allowed to the untouchables is more illuminating. The discrepancy between the expectations of the scheduled caste and the readiness by way of attitude of other castes was rather too wide in both the talukas. In Mulshi 92 percent of the scheduled caste members desired at least entry into the temples, but the members of the other castes who expressed their readiness were only 21.29 percent. Similarly in Purandhar 85.71 percent of the scheduled caste members desired that facility but only 42.12 percent of the members of the remaining caste groups showed their readiness to grant such permission. In Mulshi Taluka the gap between expectation and readiness was 70.71 percent whereas such discrepancy score in Purandhar Taluka was only 43.59 percent. This shows that the gap of 27.12 percent (70.71 percent in Mulshi 43.59 percent in Purandhar) had been bridged. It can be said that the achievements in the form of breaking the caste barriers were, no doubt, significant, but there was lot more to be achieved. The only note which can be struck here is that the Brahmins had continued to preserve their conservative attitude towards the scheduled caste members.

The above mentioned discussion becomes more meaningfully when it is supported by the observation of caste practices in the different villages. In every village, without a single exception, the scheduled caste members were physically isolated from others. It enabled the majority to isolate them

psychologically also. In the present investigation it was observed that the Brahmin untouchable controversy was almost out dated in the villages. It was now between the Marathas and Scheduled caste. The scheduled caste members were afraid of the Marathas. Sometimes they stated that we have the support of the Government, but what can the Government do for us? We have to stay in this village, and if we enter into the temple or take the water of the common well the Marathas might kill us and even the members of our co-caste may not report the matter. Similarly the Marathas may outcaste us and will not give any help. How can we pull on in the village? Hence we have to continue according to the whim of the majority community.

A mention must be made of the Nava Buddhas. In all villages I used to ask the caste to the respondents. In reply the Mahars used to say Buddha. Again my question was, 'Mahar is it not?' The reply was, 'No sir. Now we are Nava Buddhas. We have accepted Buddha religion.' Thus far it was alright. But when I further used to ask them, 'What do you mean by that? What did you do when you say we have accepted Buddha religion, and also what did you gain by doing so?' The respondents used to be disturbed. Most of them were found to have no insight into what had happened. Several of them stated, 'Sir Dr Babasaheb Ambedkar told to do it and we did it. It was a wave of accepting Buddhism and we also accepted, but there is no change in our position. We may call ourselves Hindus or Buddhas, we are the same for the villagers.'

### **Attitude Towards Family Planning**

Family planning is the burning topic of the day. It appears that family planning is the most significant solution to India's most of the problems. For maintaining the national welfare, population must be controlled and adequate facilities should be provided to all hence family planning.

The attitude towards family planning was studied by presenting the following block of nine questions to the respondents. These questions tapped varied information like the information content of the villagers about family planning, their knowledge about the methods of and sources of information about family planning, whether they think it proper to resort to family planning etc.

- 1) Have any efforts been made in your village towards family planning?
- 2) What do you feel about family planning?
  - i) Children are a God's gift. Human efforts are of no use
  - ii) Our condition may improve with family planning
  - iii) Family planning is a must for our development
- 3) What are the methods of family planning?
- 4) How do you get the information about family planning?
- 5) Some are of the opinion that it is better to have more children, as they are useful in old age. Some feel that it is better to have few children as they can be cared for and educated properly. What do you feel?
  - i) More children
  - ii) Few children

- 6) How many children do you have ? Do you feel like having more children ? If so, how many ?
- 7) Do you make use of birth control measures ? If yes, which ? If no, do you propose to use them ?
- 8) Do you feel that there is more necessity of advertising family planning ? If yes, how ?
- 9) Is family planning against your religion ?

The scores were given to all questions the range of scores being from 6 to 35. But the range of scores obtained by the respondents in Mulshi was from 7 to 23 and in Purandhar from 7 to 25. This shows that the information content of the respondents was rather too low in both the talukas. The average family planning score of Mulshi respondents was 15.49 and Purandhar 17.79, a difference of 2.30 points which is not a significant difference. The villagers appeared ignorant of the methods of family planning. Most of them know only about vasectomy and tubectomy. The other methods were almost unknown to them. Loop which is being advertised was known to them, but in some of the places because it created certain complications, people were afraid of making use of loops. In most of the cases though not all there was a good deal of misunderstanding about vasectomy. They felt that it leads to impotence and also they had a feeling that vasectomy leads to impotence and also they had a feeling that vasectomy leads to loss of strength. Because the villagers mainly constitute the agricultural community there was a strenuous task and if they performed vasectomy, they would not be able to perform their task properly and they could not afford the main bread earner of the family to suffer from any such loss.

The belief that child is a God's gift had considerably disappeared. Also very few of the respondents entertained the idea that family planning is against religion. The intensive family planning drive has led to various types of misunderstanding among the villagers. Some times those concerned with the implementation of family planning in the villages expressed the fear of entering into the villages, as they were afraid of the villagers themselves due to certain unanticipated consequences of the loop or sterilization.

Contraceptives were almost completely unknown to the villagers. Even if some knew about the contraceptive, there was misunderstanding among them about the contraceptives. The results point out that the family planning movement, though has brought some rewards to the State of Maharashtra, it does not mean that the State has become successful in changing the attitude of villagers towards family planning. The awards are based on vasectomy, tubectomy and loop. But these methods do not necessarily speak for the change in attitude of villagers towards family planning. The awards are based on vasectomy and loop. But these methods do not necessarily speak for the change in attitude. The achievements, in the absence of attitudinal change, are likely to be short lived. In order to have a permanent impact on the villagers it is necessary to change the attitude of villagers which is difficult but certainly not impossible.

### Attitude towards Cultural Education

The attitude towards cultural education could have been dealt with in the topic on "Attitude towards education". But the attitude towards cultural education involves the considerations which are different from those involved in the study of education in general. Cultural education is imparted to the villagers through Bhajan kirtan Ballads Lawam, etc. But out of the methods stated above in the past Bhajan and Kirtan alone were regarded as the adequate methods. The other methods were in a way stigmatised by the society and the methods did not have a favourable reception in the polite society. Nevertheless it must be accepted that all of them are the methods of cultural education. As the Indian social structure is based on Hindu religion, it is necessary to know how the religious methods are received by the society. In the present survey the following questions were put to the respondents in order to understand their attitude towards cultural education.

- 1) Do you have Bhajan or Kirtan in your Village ?
- 2) Are you benefited by Bhajan or Kirtan ?  
( If yes ) what are the benefits ?  
( If no ) why or what are the disadvantages ?
- 3) In order to get the knowledge which you could get in the past by Bhajan or Kirtan, what should be done ?  
  - i) Bhajan or Kirtan should be reintroduced
  - ii) It should be taught in schools,
  - iii) Ballad recital etc should be started
  - iv) Others
- 4) If Ballad Lawam are introduced in the village, are you likely to be benefited ? ( if yes ) What ? ( If no ) Why or what are the disadvantages ?

On the basis of the responses to question No 2, a five point attitude scale was constructed ranging from most favourable to most unfavourable through the neutral attitude. Varied responses were given by the respondents thus, 1) The knowledge increases, 2) Peace of mind, 3) Entertainment 4) the behaviour improves 5) Others cannot be given advice 6) People come together, 7) Calamities disappear 8) religious snobbery 9) a waste of time, 10) Waste of money 11) It is just a tradition, 12) Cannot hear, 13) No liking, 14) Do not understand 15) Undecided.

The responses were then analysed by five judges independently and those items on which there was 60 p c agreement were retained in a particular category. Following was the classification based on 60 p c agreement between judges.

- |                   |  |
|-------------------|--|
| Most favourable - | <ol style="list-style-type: none"> <li>1) Calamities disappear,</li> <li>2) Knowledge increases,</li> <li>3) Peace of mind</li> <li>4) Others can be given advice</li> </ol> |
| Favourable -      | <ol style="list-style-type: none"> <li>1) Entertainment,</li> <li>2) Improvement in behaviour,</li> <li>3) People come together,</li> </ol>                                  |



- Neutral - 1) Cannot hear  
 2) Do not understand  
 3) No liking,  
 4) Undecided
- Unfavourable - 1) Just a tradition,  
 2) Waste of time
- Most unfavorable - 1) Waste of money,  
 2) Leads to religious snobbery

Responses revealed that the balance of attitude was definitely towards the favourable side. In Mulshi Taluka 52.73 p c of the respondents expressed a highly favourable attitude towards religious and cultural education. But such respondents in Purandhar were 65.53 p c, much more than in Mulshi. This points to the fact that the villagers not only had a highly favourable attitude towards Bhajan and Kirtan, but also such an attitude was on the increase in the villages. Highly unfavourable attitude also was found to be increasing, but to begin with such an attitude had a very little significance in the villages, which was pointed out by a very small percentage of such respondents in Mulshi (only 2.78 p c). The percentage in Purandhar had no doubt increased to 7.77 p c, but it was far too low as compared to the percentage of respondents showing highly favourable attitude in the same taluka.

The firm faith of the villagers in Bhajan and Kirtan was further confirmed in their responses to the question as to what is the substitute for the knowledge which they could get through Bhajan and kirtan. It was observed that 71.18 p c of the respondents in Mulshi and 76.46 p c of the Purandhar had a feeling that there was no substitute for Bhajan and Kirtan. The only way to acquire that knowledge, according to them was the reintroduction of Bhajan and Kirtan. Second in priority to Bhajan and Kirtan was imparting such knowledge in schools. But Ballad recital received no appreciation at all from the respondents. There was one each in Mulshi and Purandhar talukas who reported Ballad recital to be the substitute.

An attempt was made to study the attitude towards the forms of entertainment like ballad recital, Lawari, etc. which are popular in the villages as they also have the educative value, provided one tries to make use of it. The results point to the fact that such methods were not met with as much resistance now as they used to in the past. However, the unfavourable attitude towards such methods was found to be disappearing very slowly. In the least experimented upon group the percentage of respondents expressing unfavourable attitude was 89.00 whereas in Purandhar it was 69.66, much less than in Mulshi. This shows an improvement. At the other extreme also we find the same thing. In Mulshi 8.33 p c and in Purandhar 25.49 p c of the respondents expressed a favourable attitude. The difference was sufficiently significant.

At the end it can be stated that the villagers had started appreciating the utility of rural forms of entertainment like ballad recital but they were not ready to substitute such forms for Bhajan or Kirtan.

The Five Year Plan and the implementation of the CDP are based on the felt needs of the villagers. It is quite understandable that several of the wishes of the villagers have remained unfulfilled and the effort was made in the present survey to study the unsatisfied wishes of the villagers.

While administering the questionnaire the following questions were intended to study the worries of the villagers.

- 1) If you were put incharge of your village what improvements would you make ?
- 2) How do you expect your future life to be ?

The underlying assumption in the first question was that unless one is conscious of the problem he won't be able to state what he would do to remedy the problem, i.e. the suggestion as to what he will do speaks for the worry which he has about the village. Just as our attitudes determine our future behaviour to a great extent, though not completely, similarly the present worries determine our future plans of action. If one has certain unfulfilled desires it is normally expected that he desires them to be satisfied in future, though not at present. The second question aimed at understanding the worries of the villagers by knowing their plans for the future.

The analysis of the responses showed that 63.89 p.c. of the respondents in Mulshi and 40.05 p.c. in Purandhar could not visualise any significant problem. They had a feeling that even if they were put in charge of their village they will not be able to do anything. It can be said with certainty that the feeling of helplessness had considerably disappeared from the most experimented upon taluka. When we look at the various measures which the villagers proposed to take if they were given the authority it can be said from the present observation that the order of priority to different items remained almost the same for both the groups of respondents with very little variations. Irrigation was given the top most priority by the Purandhar villagers, whereas the Mulshi villagers gave the second priority to it. Mulshi respondents gave first priority to building of roads and motor transport. It received second importance in Purandhar. Agricultural improvement ranked fourth in the order in Mulshi but in Purandhar it stood third. Education was ranked third and health provisions like latrine drainages etc. were ranked sixth in Mulshi, but in Purandhar equal number of respondents expressed their desire to make these provisions hence ranked 4.5. Electricity and drinking water supply was ranked 5 in Mulshi and 6 in Purandhar. Co-operation, all round development of village and minor repairs like repairs to the temple, chawri, etc. received very little attention in both the talukas. Improvement of village is impossible' was reported by a negligible minority in both the talukas and it was ranked ten by the villagers in both the groups. It is necessary to know that for every type of response the number of respondents in Purandhar was consistently greater in Purandhar than its opposite in Mulshi.

In response to the question 'How do you expect your future life to be?' It was observed that the fatalistic tendency had considerably decreased among the villagers. 24.31 p.c. of the respondents in Mulshi reported 'God's will' in reply to the present question. But in Purandhar they were only 13.35 p.c., almost 50.00 p.c. of such respondents in Mulshi.

The main worry was the satisfaction of their primary needs—food, clothing and shelter in both the talukas. In the least experimented 93.58 p.c. of the respondents and the Purandhar 91.04 p.c. reported that they will be happy if the primary needs were satisfied. The order of priority remained the same for desire for increased income and education of children. 2nd and 3rd respectively, for both the talukas. Material benefits like having a radio, cinema theatre, etc. received no attention of the Mulshi villagers, hence the 9th rank, but in Purandhar it received the fourth order. Village improvement also received the attention of a few. A very negligible minority felt that they should become self-reliant in future at least. Similarly a very small section of the population expressed the tendency to philosophise their behaviour. Their responses were rather out of proportion in relation to their present condition. A person not having even a bicycle expected to get a car or an aeroplane was an example of such respondents.

In the end it can be stated that the CDP had a differential impact on different social attitudes held by the villagers. No improvement was noticed in the self-reliant attitude and also in the attitude towards the dependence on the Government. Cleanliness was still regarded to be the responsibility of the Government. The attitude of self-involvement in maintaining the village clean was lacking almost completely. Family planning drive appeared to have achieved very little success in changing the attitude towards family planning. Women were now no longer regarded to be inferior to men. The modern view that the equality of status should be granted to them was found to have a good impact on the villagers. The attitude towards scheduled caste appeared to have improved in general, but the Brahmins appeared to have retained their conservative attitude. The significant change was noticed among the semi-advanced caste members. The fatalistic tendency was observed to be disappearing very fast. Epidemics like Plague and Cholera were regarded to be the God-given misery by an insignificant minority.

The discussion given above points to the fact that the CDP was no doubt having its impact on the villagers. When one recognizes the fact that it is difficult to introduce changes in the field of social attitudes, one can definitely appreciate the contribution of the CDP in the form of its impact on social attitude.

## CHAPTER IX

### INFLUENCE OF COMMUNITY DEVELOPMENT PROGRAMME ON COMMUNICATION

Communication occupies a very significant position in the modern world. The social and psychological distance between individuals belonging to different cultures has been considerably reduced. The Community Development Programme tries to bring about a radical social change in village India in which the different media of communication are likely to be of greatest significance. The two-way process of communication must be set into operation if the rural-urban dichotomy is to disappear. In India the psychological distance between the rural and urban areas is far greater than the physical distance.

The extension of the net work of roads and motor transport to rural areas has helped in bridging the physical distance between the rural and urban dwellers. But the psychological lag can be overcome mainly by the development of communication facilities. Communication is a double-edged weapon which can be put to constructive as well as destructive purposes. The information about the murder of a leader in one corner of the nation can be carried to the other corner by radio within no time and the people can be set on to violent activities. But we are not concerned with such destructive uses of communication. India plans to introduce social change in the rural areas and help the villagers in their development.

Social change depends on the information content of the villager and also the information that is transmitted to him. It is this function of transmission which the different media of communication have to perform. The psychological lag of the villagers which is mainly due to the lack of adequate information can be overcome by the network of communication.

In the present survey only three media of communication were respect to their effectiveness.

- They are
- 1) Newspaper
  - 2) Radio
  - 3) Word of mouth ( oral communication )

The only reason why the above mentioned media alone were put to test was that the villagers are familiar with these three media only. Communication by word of mouth needs no special effort on the part of the Government. Villagers have been practicing it since long, as in the absence of radio and newspaper, word of mouth was the only way of acquiring information. But since the inception of the Community Development Programme the Government has

decided to introduce a radio set in every village and allow the flow of information to every villager. Now a stage has been reached when almost every village has been provided with a radio set. Villagers can receive recitational and religious information.

The newspapers also are being distributed to different villages, but they cannot be spread as quickly and easily as a radio set. For the newspapers to reach the villages the transport and postal services must be adequate. Even now there are several villages in which there are no approach roads and in which the postal facilities are inadequate. But still most of the villages get the newspaper somehow or the other. Two observations appear to hold for all countries regardless of continent, culture, or creed. First the direction of change is always from oral to media system (no known case exhibiting change in the reverse direction). Secondly the degree of change toward media system appears to correlate significantly with changes in other key sectors of the social system. If these observations are correct then we are dealing with a 'secular trend' of social change that is global in scope. The term oral refers to communication by word of mouth or face to face communication and media refers to other channels like radio newspaper etc. in the quotation given above.

It is quite obvious that the direction of change is always from oral to media system. In any undeveloped or underdeveloped country, to begin with only the word of mouth communication system is at the disposal of the villagers. The effectiveness of radio depends mainly on how far the network of radio transmission has reached the villages. In case of newspaper, apart from its availability, illiteracy plays a very important role. In India still a significant section of the village population is illiterate which sets a limit to the effectiveness of the newspaper.

In the present survey the questionnaire contained a set of twenty nine questions which was used to test different aspects of communication in relation to their effect on the villagers. They could be divided into four sections follows.

The first section dealt with the effectiveness of newspaper in changing the perception of villagers. Seven questions were devoted to this section.

They are

- 1) Do you get newspaper in your village?
- 2) How often do you read the newspapers?  
Note - if the answer is never (ask) why?
- 3) Which newspapers do you read? Where are they published?
- 4) If some more facilities are given which other paper you would like to read?
- 5) Which items do you read in the newspaper?
- 6) Which of the items stated above, you like most?
- 7) What is the effect of newspaper on those who read it?

The second section, which contained ten questions, was devoted to study the effectiveness of radio. The following were the questions put to the respondents -

- 1) Do you have a radio set in your village ?
- 2) Do you own a radio set or does it belong to others ?
- 3) How often do you listen to the radio ?
- 4) Which items do you listen to on the radio ?
- 5) Which of the items given above you like most ?
- 6) From which centre and at what time the programmes you listen to are broadcast ?
- 7) Are you benefited by listening to the radio ?  
( If yes ) what is the benefit ?  
( If no ) What is the loss ?
- 8) Do you feel that you should be able to listen to the radio always ?
- 9) Do you discuss with others the radio programmes after you have listened to them ?
- 10) Which programmes do you discuss ?

Communication by word of mouth was studied in the third section by the following queries

- 1) How often do you go to the taluka or a district place ?
- 2) Do others in your village go to taluka or a district place ?
- 3) After they return do you feel that you should talk to them ?
- 4) Do you feel that you are likely to be benefited if they give you some information ?
- 5) How often do you go the chaori ?
- 6) Which topics are usually discussed there ?
- 7) Which topics you like to participate in the discussion ?
- 8) Do you participate actively in the discussion or just prefer to be a passive listener ?

The last section dealt with the media comparison. Because just knowing the media through which the information flowed to the villagers was not enough for the meaningful understanding of the impact of CDP on communication. It was necessary to know whether the traditional media of communication were displaced by the modern media enabling the villagers to enrich their experiences by importing new knowledge from the developed areas of the nation. This was possible only by making a comparative study of the different media of communication. The following questions were put to them for the said purpose

- 1) Have you heard any news in the last eight days ?  
( If yes ) Which ?
- 2) How did you get that information ?
  - i ) Newspaper
  - ii ) Radio,
  - iii ) Word of mouth

- 3) Out of the media mentioned above what percentage of information do you get from each of the media ?
- 4) If for some reason radio or newspaper has to be closed which do you feel will put you to a greater loss ?

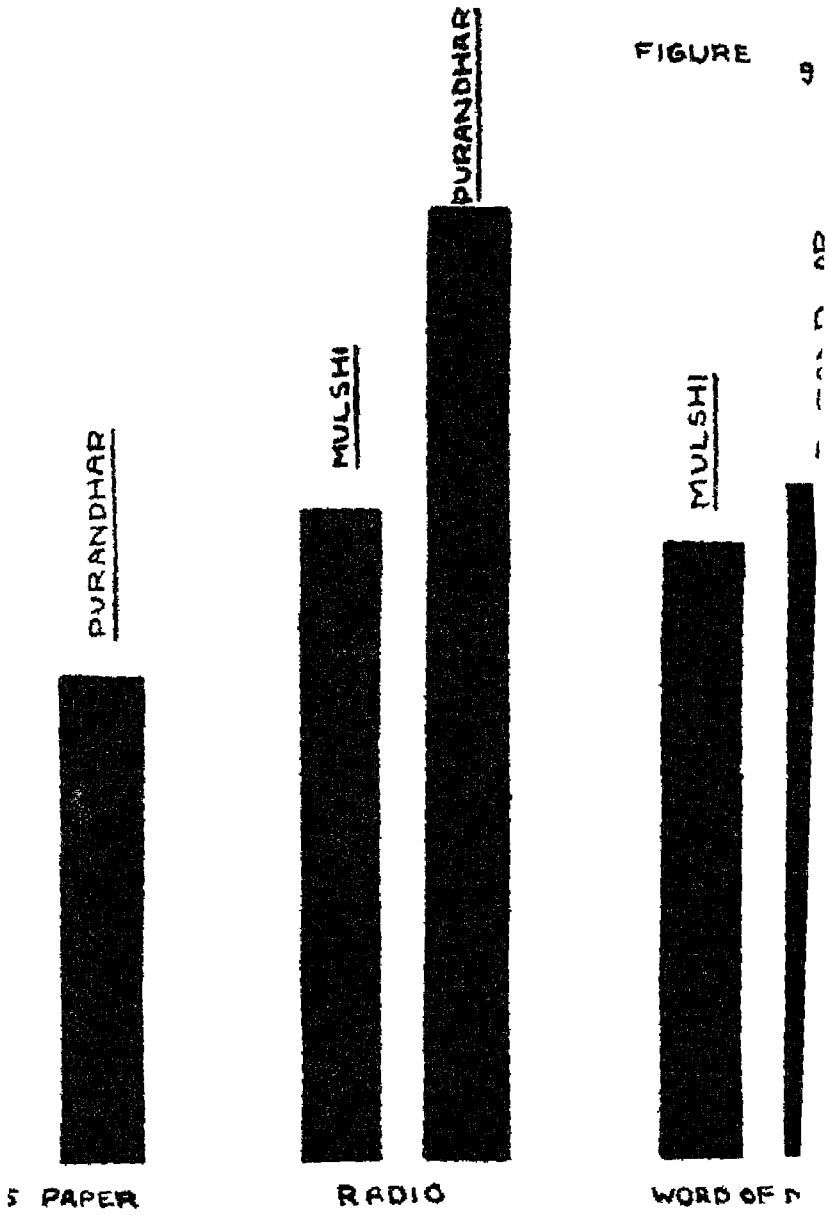
First three sections were given the scores for every question the of scores being from 0 to 40 for every section. The range of scores in sections on newspaper, radio and word of mouth was the same, i.e., which facilitated the comparison. Though a separate section was intended for media comparison, the responses to the first three sections also facilitated comparison at a different level. In the section on media comparison the questions were asked as to the effectiveness of different media. The scores on newspaper, radio and communication by word of mouth indirectly showed the same solution.

The results in Table No. 91 point to the fact that there was a considerable improvement in the effectiveness of all the media of communication. Mean scores of all media were considerably lower in Mulshi than in Purandhar, with the single exception of the face communication in which the scores of both the talukas were almost the same. In all media of communication it can be seen that most of the respondents were concentrated in the lower interval showing that most of the villagers did not get much information through any of the media. Though the mean scorer for each of the media in Purandhar Taluka was greater than its opposite in Mulshi Taluka, the mean scores were considerably low for all media of communication.

**TABLE No 91**  
**Effectiveness of different Media of Communication**

| Class Interval<br>Score | Newspaper   |                    | Radio       |                    | Word of<br>Mouth |
|-------------------------|-------------|--------------------|-------------|--------------------|------------------|
|                         | Mulshi<br>f | Puran<br>dhar<br>f | Mulshi<br>f | Puran<br>dhar<br>f | Mulshi<br>f      |
| 40-44                   | -           | -                  | -           | -                  | -                |
| 35-39                   | 1           | -                  | -           | 2                  | -                |
| 30-34                   | 2           | -                  | 5           | 12                 | -                |
| 25-29                   | 4           | 7                  | 20          | 32                 | 3                |
| 20-24                   | 6           | 33                 | 23          | 71                 | 7                |
| 15-19                   | 18          | 65                 | 18          | 58                 | 41               |
| 10-14                   | 3           | 29                 | 22          | 29                 | 54               |
| 5-9                     | 4           | 16                 | 32          | 57                 | 59               |
| 0-4                     | 250         | 262                | 163         | 153                | 114              |
|                         | N=288       | N=412              | N=288       | N=412              | N=288            |
|                         | M=2.48      | M=6.09             | M=8.12      | M=11.87            | M=7.73           |

FIGURE 9



EFFECTIVENESS OF MEDIA OF COMMUNICATION





It is necessary to explain why the scores of most of the respondents were considerably lower than the expected mean score. In the scoring system that was adopted, maximum points were assigned to the political news and minimum to religious or recreational news which the media were likely to expose to the respondents. The items given below stand in the priority list with the top most priority to the first, least to the last and intermediate to the intermediate ones. The priority was as follows -

- (1) Political (2) Social, (3) Educational, (4) Rural, and
- (5) Entertainment or religious.

The low scores scored by most of the villagers signify that the villagers were not much keen on obtaining political, social or educational information. Their effort was mainly directed towards rural information, mostly agricultural. The differential impact of different media of communication can be studied by considering them separately.

### **Newspapers ,**

Table No 9 I reveals that the mean communication score of news paper in Mulshi was 2.48 whereas in Purandhar it was 8.09. The difference was no doubt significant but the scores in both the talukas were close to zero rather than to 40 which was the maximum obtainable score. In Mulshi Taluka 250 respondents were centred in the 0-4 class interval and in Purandhar 262 were in that class interval. In Mulshi the percentage of newspaper readers was found to be very small, just 13.19 p.c. In comparison such respondents in Purandhar were 36.41 p.c., which was much better than in Mulshi. Usually in a normal distribution the highest frequency is at the centre of the range and it goes on tapering off as we approach the extremes. But in the present survey the situation was completely changed. There are multiple explanation out of which the percentage of illiteracy in both the talukas is one. The effectiveness of news paper as a source of information lies in the ability of a person to read. Several of the respondents in the sample, 63.54 p.c. in Mulshi and 31.55 p.c. in Purandhar being illiterate could not read the newspaper. Illiteracy itself sets a limit to the information seeking behaviour of the respondents. Secondly, it should be recognized that we can take newspaper to a reader but we cannot make him read. The person must be adequately motivated to read the news paper. In Chapter V it was pointed out that the CDP did not succeed in raising the motivation of the villagers, which was reflected in their low newspaper score. Thirdly the inadequate supply of newspapers to the villagers also has to be taken into account. Still there were several villages which did not get the newspaper at all. Other could get hardly one or two newspapers. Incoming communication facility was highly adequate. Just one or two newspapers in a village could not stimulate all the villagers to go and read them.

The factors mentioned above either singly or in combination were likely to be responsible for the low mean newspaper communication score.

## Radio

The CDP has provided a radio set to almost every village. It has enabled the programme to overcome the preventive role of illiteracy in acquiring information. Even the illiterates can listen to and understand the radio programmes. Radio can be said to be a compensation for the newspaper deficiency, as it makes an appeal to the auditory sense modality. In the present survey in Mulshi Taluka 58.33 percent of the respondents were in the 0-4 class interval whereas in Purandhar they were only 37.04 percent. This points to the fact that in the most experimented upon taluka radio non-listeners were much less than in the least experimented taluka. The high scorers were almost consistently in greater proportion in Purandhar than in Mulshi. The difference was most marked at the 20-24 range. In Mulshi Taluka there were only 7.99 percent of the respondent in this group, but in Purandhar they were 17.23 percent even more than the double. This points the fact that the radio had a much greater impact on the most experimented upon group. But the mean radio score reveals that the scores in both the groups were much lower than the expected mean score. It is necessary to analyse the situation.

It is no doubt a fact that the radio set has been provided to almost every village but whether the villagers listen to is a problem. It was found that news and social programmes attracted attention of the villagers very rarely. Very few of them used to pay close attention to the agricultural programme. The most favoured programme of the villagers was found to be the entertainment programme particularly the light music. This perhaps was due to the urban influence on the village community. There were several who used to be near the radio set but refusing to be impressed by it. They were used to be almost inattentive to the programme that is why they could not be specific in reporting the item which they listened to.

The radio set used to be installed in the Gram Panchayat office and the microphone used to be provided for those staying at long distances from the panchayat office. But the atmosphere that prevailed in the office was never observed in the detached localities. Very rarely the villagers appeared to be adequately set to listen to the radio programme. Motivation was found to be a crucial factor in the impact of radio on listeners. Motivation was found to be very weak among the villagers. In order to be interested in the radio programme, the villager must first of all be interested in getting the information which had not taken place significantly in the villagers. In the Chapter on Community Mindedness it was pointed out that the villagers found it difficult to identify themselves with the larger society. Hence they could develop no interest in the politics which usually concerns itself with the larger world. Agricultural information should definitely interest the villagers and it did interest them but not all. Those were interested really listened to and some of them tried to make use of it. But such villagers constituted the minority.

## Communication by Word of Mouth :

A large part of communication among the villagers takes place on a face-to-face basis. This probably because it is the only medium which is

completely under the control of the villagers, for which he has not to depend on any external factor. Since understanding is the key to communication the feedback gives the sender reasonable assurance that there is or is not a psychological union of the two.

Most of the person-to-person communication in the villages occurs between the individuals who return from the district or taluka headquarter and the villagers who cannot or could not go to such places due to certain difficulties. Communication between the government officials and the villagers was usually reported to be a one way communication, i. e., the downward communication.

As regards the communication between villagers, in the present investigation it was observed that those who scored between 0-4 on word-of-mouth communication score were 39.58 p.c. in Mulshi and 35.92 p.c. in Purandhar. Similarly there were 23.96 p.c. in Mulshi and 24.51 p.c. in Purandhar in 5-9 class interval, 18.75 p.c. and 18.44 p.c. in 10-14 class interval; 15.24 p.c. and 18.44 p.c. in 15-19 range, 2.43 p.c. and 1.46 p.c. in 20-24 range and 1.04 p.c. in 25-29 range in Mulshi and Purandhar talukas respectively. It can be said that there were almost no differences distribution observed in least experimented Mulshi Taluka and Most experimented Purandhar Taluka.

From the findings stated above it appears that the word-of-mouth communication had still retained its hold over the villagers inspite of the functioning of the Community Development Programme for a period of fifteen years. As no perceivable change from oral to media system of communication was found among the villagers, the implementation of statement made by Daniel Lerner, quoted above, could not be seen. But in order to study the direction of change the consideration of word-of-mouth communication in isolation is not enough. All the three media should be considered jointly and their relative importance should be judged.

The mean communication score by the word-of-mouth medium was 7.73 in Mulshi and 8.45 in Purandhar. This shows that the service rendered by this medium to the villagers by way of supplying information was far below the expected mean. Moreover, there was an insignificant difference between the least and the most experimented upon groups. On the contrary the difference between the two talukas with respect to radio and newspaper media had considerably increased, i. e., they definitely created greater impact on the villagers. It can be stated that radio and newspaper were being substituted for the word-of-mouth communication, by the villagers. The direction of change was certainly from the oral to media system. It can be said that the contradiction between the observation of Daniel Lerner and the present investigation was apparent rather than real.

### **Media Comparison.**

In order to study the importance of different media of communication villagers were asked if they had acquired the knowledge about any development in the eight days prior to the administration of the questionnaire. They were further asked to tell the medium through which they got the information.

The responses revealed that the newspaper was the most effective medium of communication in comparison with the radio and the word of mouth media. In Mulshi Taluka 11.81 p.c. of the respondents reported that the information was brought to them by newspaper but in Purandhar they were 16.99 p.c. In contrast the significance of radio and word of mouth media had reduced in the most experimented upon Taluka. Radio was reported to be the source of information by 27.08 p.c. in Mulshi but their equals in Purandhar were only 13.59 p.c. much lower than in Mulshi. Similarly in Mulshi Taluka 20.17 p.c. of the respondents had got the news by word of mouth communication but in Purandhar Taluka it played a role in only 10.44 p.c. of the respondents. Still more surprising was the fact that 42.71 p.c. of the respondents in Mulshi did not get any information at all whereas their equals in Purandhar were 67.48 p.c. much greater than in Mulshi. It can be said that the difference between the talukas were highly significant the change was for worse rather than for better.

In Table No. 9.1 the responses given by the respondents were based on certain generalized questions which did not concern themselves with the actual knowledge of information supplied by the various media of communication. Hence the improvement in the most experimented upon group could be noticed. But when they were asked whether they had got any news in the last eight days, what was the news and how did they get it, the responses had to be precise, and there was no scope for bluffing or for being vague in giving the information. When their behaviour was rather restricted to concrete facts the influence of radio appeared to have considerably decreased. Similarly it was observed that the number of respondents in Purandhar having no information was considerably larger than what it was in Mulshi.

#### Media Preference

Media preference is shown in Table No. 9.2 Daniel Lerner's statement

TABLE No. 9.2

Preferences derived from responses to the question 'What percentage of information do you get from each of the media of communication?'

| MULSHI        |       |        |       |               |       | PURANDHAR |       |        |       |               |       |
|---------------|-------|--------|-------|---------------|-------|-----------|-------|--------|-------|---------------|-------|
| Preference    |       |        |       |               |       |           |       |        |       |               |       |
| Medium        | First | Second | Thurd | No preference | Total |           | First | Second | Thurd | No preference | Total |
| Newspapers    | 27    | 21     | -     | 240           | 288   |           | 96    | 51     | -     | 265           | 412   |
| Radio         | 72    | 28     | 2     | 186           | 288   |           | 127   | 87     | -     | 198           | 412   |
| Word of mouth | 80    | 29     | 18    | 161           | 288   |           | 41    | 29     | 72    | 270           | 412   |

that the direction of change is from oral to media system was corroborated in the present investigation. The first preference was given to newspaper by only 9.38 p.c. of the respondents in Mulshi, whereas it was given the first preference by 23.30 p.c. in Purandhar. Similar improvement was noticed in the case of radio also. In Mulshi Taluka the first preference to radio was indicated by 25.00 p.c. of the respondents, but in Purandhar there were 30.82 p.c. such respondents. In these two media there was a clear cut improvement with respect to the first preference but word of mouth medium did not show any such improvement. Word of mouth was the most important medium of communication for 27.78 p.c. of the respondents in Mulshi but top priority was given to it by only 9.95 p.c. of the respondents in Purandhar Taluka. This shows that word of mouth system of communication was losing its hold over the villagers due to the impact of Community Development Programme.

Second preference also indicated the same order. In Mulshi 7.29 p.c. of the respondents gave second preference to newspaper and in Purandhar 12.38 p.c., somewhat more than in Mulshi. The difference between Mulshi and Purandhar taluka with respect to the second preference to radio was quite remarkable. Only 9.72 p.c. in Mulshi gave second preference to radio, but such percentage in Purandhar was 21.12 far better than in Mulshi. The word-of-mouth communication system appeared to have decreased in importance in Purandhar Taluka. In Mulshi Taluka it was given second preference by 10.07 p.c., whereas in Purandhar there were only 7.01 p.c. such respondents.

Third preference was not given to the newspaper at all by any of the respondents in both the talukas. Here it should be remembered that the preferences are derived from the report given by the villagers about the percentage of information which they get from each of the different media of communication. They were not asked to indicate their preference directly. Hence those who indicated that they did not get any information with a particular medium were not kept as having given the third preference. Here the third preference indicates that the villagers do get some information with the medium though not much. There were only two respondents giving third preference to radio in Mulshi, whereas there was none in Purandhar. Third preference to word of mouth communication was much larger in Purandhar than in Mulshi. In Purandhar 17.48 p.c. of the respondents gave third preference, but in Mulshi only 6.25 p.c. did so. One may feel that the importance of word-of-mouth communication in Purandhar had increased. But in fact it was not so. The larger percentage in Purandhar simply points to the fact that they had not developed the feeling of indifference towards those who used to bring information from the taluka or the district places. It should always be noted that such a large number of respondents gave third preference to the oral system of communication. In other words the system was not much important for them.

The last section of the table is most significant. A large number of respondents in both the talukas reported that they did not any information at all from the medium concerned. Hence the question of preference simply did

not arise in case of such respondents. The percentage of respondents reporting no utility of newspaper was 83.33 in Mulshi and 64.32 in Purandhar. As regards radio 64.59 p. c. in Mulshi and 48.06 p. c. in Purandhar stated that they did not get any information from the radio at all. Word of mouth system was reported to be completely ineffective by 55.90 p. c. of the respondents in Mulshi and 65.56 p. c. in Purandhar. It should be noted that the percentage of respondents reporting newspaper and radio to be completely ineffective was smaller in Purandhar than their respective equals in Mulshi but it was not so in case of the oral system of communication. It was reported to be ineffective by a large percentage in Purandhar than in Mulshi. This again strengthens the statement by Daniel Lerner that the direction of change is from oral to media system of communication.

The responses to the question, 'If for some reason we had to close down either radio or newspaper which would cause you greater loss?' Were more surprising in the light of the impact of CDP. The distribution of radio from the village would not cause much inconvenience or loss to the villagers. It does not mean that most of them are ready to part with the radio set very easily or quickly. It simply means that the percentage of such respondents in both the talukas was almost the same, 46.18 p. c. in Mulshi and 45.87 p. c. in Purandhar. The percentage of those responding that the absence of radio will cause more loss to them was sufficiently high in both the talukas, but there being no difference, it can be said that there was almost no change in the views of respondents caused by the introduction of the CDP.

The effectiveness of newspaper appeared to have increased more in Purandhar than in Mulshi. In Purandhar 21.36 p. c. of the respondents felt that the absence of newspaper would cause a greater loss than radio but in Mulshi there were only 8.69 p. c. such respondents. The change was quite noticeable in Purandhar. It should be remembered that the effectiveness of a newspaper depends on the percentage of literacy in a village. The percentage of literacy being higher in Purandhar than in Mulshi, it was quite obvious that the villagers could feel the importance of newspaper. In Mulshi the illiterates constituted the majority and moreover several villages are so located that the villagers did not get the newspaper at all in their villages. It should in no way surprise us if the villagers did not give any importance to the newspapers at all.

In Mulshi, 45.14 p. c. and in Purandhar 32.77 p. c. of the respondents reported that even if both were to be closed down we will not be put to any loss at all. The percentage of such respondents in the most experimented upon taluka was sufficiently lower than the least experimented upon taluka. This shows that the Purandhar villagers were more aware of the utility of the different media of communication than the Mulshi villagers. To say that the absence of newspaper does not affect us at all can be said to be the effect of illiteracy, but to say that even if the radio were to be closed down we will not be put to any loss, is a reflection on the motivation of the villagers to

acquire information. This shows their disinterestedness in being connected to the rest of the world. Such villagers represented a traditional pattern of society in which the family was the self-sufficient unit. They did not have the desire to improve their lot by acquiring more and more information.

In a democratic pattern of society communication is the most significant instrument of introducing change in the village population. In order to make the system of communication more effective, it is first of all necessary to motivate the villagers towards acquiring more and more knowledge not only about the rest of the world but it should be brought to their notice that even in their personal matters the knowledge of various developments is absolutely essential. The villagers should be motivated to reorganize their perceptual world. It is through constant reorganization of one's own perception that the traditional type of personality can be transformed into the modern type of personality. Once the adequate motivation is created it is necessary to ensure an adequate supply of information to the village society. There should be a well developed mosaic of communication. Simply providing a radio set is not enough. It should also be seen that it is in the easy approach of the villagers. Illiteracy being the greatest evil of the Indian village community it must be eradicated from the society as quickly as possible.

The three factors mentioned above were so much in an elementary stage in the villages that communication system could not be expected to be more effective than what was observed in the present investigation. The Community Development Programme has done a lot for the villagers, but what was done was pretty short of the requirement. It was observed that the programme had done a lot for ensuring the spread of communication mosaic, but very little was found to have been done for ensuring adequate motivation. That is why several of the respondents were found in the lowest class interval of communication score in all the media of communication. That is why several of them reported that they get no information, the closure of both the media will not put them to any loss and no preference was indicated to any of the media of communication. Even then it can be stated that change in the effectiveness of different media was taking place. The traditional word-of-mouth system was found to be losing its hold over the respondents. It was mainly being substituted by radio and to a certain extent by newspaper.

Table No 9.3 reveals that in the most experimented upon group the highest frequency was for radio followed by newspaper and word-of-mouth in that order, with respect to the first preference. Same was true about the second preference also. Similarly the villagers reported the radio to be more indispensable than the newspaper, as can be seen in Table No 10.3 which again brings to our notice the relative importance of radio in comparison with the newspaper. The contradiction to the above mentioned observations was found when they were asked as to how did they get the information. Table No 10.2 shows that the greater frequency of responses was for newspaper rather than for radio. The contradiction might have been due to certain incidental factors. Perhaps in the last eight days some of the respondents might have failed to



listen to the radio or even the memory error might have played its role. Moreover, the retention for an incident depends on how much the item you have listened to is important for you. If it was not perceived to be important perhaps it might have slipped out of the memory of the respondent, hence the low frequency for radio.

The discussion given above shows that the change was taking place, though slowly. Moreover, the direction of change was found to be in the expected direction, i. e. from oral to media system of communication as expected according to the observations of Daniel Lerner. Also the observations in the present survey were quite in accordance with the observations of Daniel Lerner that the degree of change toward media system appears to be correlated significantly with changes in other key sectors of the social system.

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## CHAPTER X

### EPILOGUE

### CONCLUSIONS AND SUGGESTIONS

In this critical and comparative study of the impact of CDP in Rural Maharashtra the emphasis was on the physical development and also on the development as it was perceived by the villagers actually experiencing the programme. India's CDP aimed at

an allround development of the rural community at large. Selection and training of the village leaders for an adequate village development, cultivation of motivation among the villagers for upward mobility, substitution of the modern styled for the traditional styled person and strengthening of the community feeling were some of the areas of concentration of the programme. Similarly it aimed at renovating the attitudes of villagers towards such varied social phenomena as education, government, social status of women, health and medicine, God and the Providence, cleanliness, caste discriminations, cultural education, family planning, communication, etc.

The present investigation was undertaken with a sincere desire to obtain an insight into the various aspects of the contribution of the programme towards village development. Based on the observations, qualitative as well as quantitative the following conclusions could be tentatively stated.

The CDP has been criticised by critics in India as well as abroad. Looking at it from a distance their perception tends to convince them; the programme has contributed almost nothing towards the cause of national development. To a certain extent it is true that the achievement of the programme are not as spectacular as one might expect them to be. But this does not necessarily mean that the programme is a waste. It would be advisable, therefore, that the critics of the programme and its achievements should in and the apathetic community it had to face. Further it should be emphasized that it is the human beings with all their dynamic tendencies which were to be dealt with by the programme and not the static entities which formed the subject matters of the sciences like Physics and Chemistry. The blue prints for the manipulation of human behaviour and social organization perhaps might have gone wrong, but the solution is rectification and not outright rejection.

When the matter boils down to the consideration of the specific areas of development the first that one encounters with is the problem, leadership. Our planners are fully aware of the indispensable role of adequate leadership in village development. But in the present investigation it was discovered that the traditional leadership continued to have its hold over the rural population. Age and experience predominated the thinking of the villagers more than the salient qualities like intelligence, education, sincerity, selfless devotion to work, etc. Alternatives to the traditional leadership were perhaps not encountered.

by them at all. The Government did try to involve young men but probably it was not an appropriate replacement. The Village Level Workers (V L W) were appointed to form a co-ordinating link between the villagers and the Government. Government felt that in order to create a 'we' feeling between villagers and V L W & it was desirable that V L W & should come from the village community. But surprisingly enough the consideration of the V L W & of themselves as Government servants and perception of their position by the village resulted in creating a psychological gap between the Village Level Workers on the one hand and the villagers on the other, and led to the disappearance of 'we' feeling between them. This goes to indicate that it was not the physical proximity of a person which was responsible for the 'we' feeling but the perception the role of a person in the Society.

The top-most leadership of the village is centred in Sarpanchas. Egoistic rather than altruistic motivation seemed to dominate their mode of behaviour. Very few of them appeared to be well informed and that is why when interrogated as to whom they would like to accept as their leader the atmosphere of suspicion and use of deceit was engendered and they used to avoid answering the question positively.

Development of the feeling of neighbourliness is very essential for co-operative movement and proper impact of the CDP on the village community at large. Usually we cherish a feeling that when persons stay as neighbours, close to each other they tend to develop the feeling of neighbourliness, but it is only exceptionally that such feeling develops. This was testified by the fact though the villagers used to stay in close proximity to each other they did not develop the feeling of neighbourliness.

It was contemplated that the programme should result in renovating the narrow outlook of the villagers towards their life. The stagnant villagers had to be transformed into the change prone individuals, having a constant motivation for change for the better. The Indian villagers had been motivated to subjugation tends to show that they had motivation adequate for their subsistence but not enough for initiating an upward cycle of expectations. Egoistic and altruistic motivation were at a considerable low level as a result of which the villagers were unable to specifically visualise and communicate their expectations about happy future. Therefore it seems desirable that just presenting certain incentives in the form of high yielding varieties of crops manures etc. was enough for the improvement of the people, but it was necessary first to generate a desire or craving among the villagers for their furtherance and betterment. The urgency of desire or the motivational aspect of the problem did not seem to have been sufficiently emphasised by the programme.

Statements are made by person deeply interested in the development of the masses that the villager of their society are stagnant not only socially and culturally but psychologically as well. Social change is a function of the process of anti-change and pro-change in the society. The CDP

attempted to transform the personality structure of the villagers from the traditional to modern. Certainly the programme was found to have contributed towards breaking the old stagnation created by the overwhelming majority of traditional styled persons in the village society. It has succeeded to a large extent in setting the ball rolling and has not only helped in creating the modern styled persons but also in creating a greater class of high transitionals which was just on the threshold of advancement.

In the field of the development of community mindedness the programme appeared to have made a long and significant headway. A significantly large section of the village society appeared to have become aware of the existence of the programme. As regards the awareness of objectives it can be said that the higher objectives were known to a very small section of the sample. Most of them appeared to have misunderstood the means (the material aid given to the villagers) for the ends of the programme. About the awareness of co-villagers' problems it can be concluded that there was growing indifference about the difficulties of others. Financial problem was mostly reported by those who showed awareness about the co-villagers problems. Similarly most of the respondents were found to be incapable of solving their problems. National problems appealed the villagers more than the co-villagers problems and yet it does not necessarily entail that the villagers could see the relationship between the nation and themselves. The circumstantial evidence however points to the fact the aggressions by the neighbouring countries on the Indian frontiers and the two consecutive droughts had succeeded in creating a stir in almost every nook and corner of the nation and villagers too were no exception to this. Naturally they showed greater awareness of these two problems only. It can be concluded therefore, that the temporal proximity and the feeling of impersonal involvement made the village community more community minded with respect to the national problems than with respect to the problems of co-villagers.

The task of children's education taken up by the Government received a warm welcome. The fact that except a few persons almost all villagers recognised the utility of educating children was testified by the receding tendency to retain their children at home for no express purpose. The adult education with its literacy campaign did not seem to have appealed the villagers widely. The villagers did not seem to appreciate the utility of the literacy campaign because the literacy that was being introduced could not be precisely termed to be the functional literacy which could help them in their day-to-day adjustment. This tendency seemed to have been manoeuvred by the dogmatic feeling that there's was mainly an agricultural community for the efficient functioning of which the utility of education was almost negligible. The education for women, however was not met with as much resistance as was the education for men. This bearing of the balance in favour of women's education was not for their own sake but for the sake of educating children.

The villagers, in general did not seem to be contented with the present frame work of education and yet concrete suggestions for its renovation seemed

to be lacking because the alternatives to the existing set up of education probably were not available to them. Their level of aspiration, in most cases, about their children's education was found to have been conditioned by their own educational achievement on the one hand and by the highest level of education that was being imparted either in the village or in the villages around on the other. Awareness about high educational facilities was found to be very dim.

In the field of helping the villagers help themselves there was very little achievement. The attitude of self-reliance could not take deep roots among the villagers. An increasing tendency to depend upon some external agency was found to be more predominant in the maximally experimented upon group than the minimally experimented upon group. This was something unwarranted and undesirable too as what the Government wanted was the villagers take over the responsibility of their development.

The villagers appeared to be highly perturbed by the corruption that was being practiced by the Government servants as if it was a written rule, so they reported that no work should be done unless they received something in return from the villagers, as a consequence of which there was a growing tendency of losing faith in the Government. In addition, it was observed that the Government servants seemed to take their job as something thrust on them. In fact what was needed was an inner urge to be of use and service to the betterment of the rural community and dedication to service, which seemed to be lamentably absent.

Social attitude did not appear to have been influenced much by the CDP. This was probably because the social attitudes are very difficult to break through as they are usually the firm convictions based on the traditional context. The villagers still continued to stick to the traditional attitude towards women that they are basically inferior to men, and consequently they seemed reluctant to grant equality of status to women.

God, unseen and Providence no longer continued to dominate the ways of thinking of the villagers. Epidemics and droughts, similarly were not considered to be God sent miseries. Fatalistic attitude towards health and medicinal problems appeared to have receded in the background and yet they were unable to forsake the traditional ways of behaviour due to their financial limitations.

The villagers appeared to be totally unconcerned with the habits of cleanliness, personal as well as that of the village at large. Maintaining the cleanliness of the village was reported to be the duty of the Government by a significantly greater number of respondents in Purandhar than in Mulshi. This increasing tendency of regarding village cleanliness as a duty of some external agency apparently was not intended by the CDP.

The caste tensions did not appear to have eased at all. On the contrary, there were indications of intensification of such discriminations, particularly towards the scheduled caste members who were a little afraid of

the Marathas. Efforts are being made by the Government to reduce the social distance and feeling of disharmony originating from it, but it can be said that the methods followed were perhaps inadequate. Though forcing the untouchables to enter the temples and take water from common wells were some of the means employed to ease the conflict, yet in fact they resulted in intensifying it. The Maratha predominance which ushered in to replace Brahmin predominance failed to minimise the down-troddenness of the untouchables. As caste discrimination is based on prejudices and rationalizations, the solution seems to be re-education and reorientation and not compulsion and chastisement. Otherwise the caste discrimination is likely to be substituted by more intensive conflicts which the Government may find difficult to eradicate. The consideration of the possibility of re-educating the villagers for gradual weakening and ultimate removal of caste barriers through action research providing the opportunities for co-operative behaviour and sympathetic understanding is essential.

The importance of the family planning drive failed to infiltrate the minds of the villagers in spite of the hectic efforts of the Government for its spread. On the contrary, uncalculated consequences led to misunderstanding among the villagers. Taking into consideration the alarming problem of over population, no one can deny the utility and necessity of family planning as well as the top priority given to the reduction of birth rate. But this cannot be the only solution. About the family planning drive in India, one tends to feel that it is being popularised in the villages by the half-baked workers who themselves do not know much about family planning. In order to bring home to the people the process of germination and their responsibility what could be envisaged and recommended is personal persuasion in place of public lecturing and sermonising. The value of such measures employed as presentation of superfluous incentives and endeavour to link the main problem with such subsidiary problems as food and health seems to be very little.

The age-old methods of cultural education, such as Bhajan, Kirtan etc. did not seem to have reduced in significance for the villagers. There was very little appreciation of ballads like Powada, Lawani, etc.

The downward system of communication was being influenced by the GDP. The word-of-mouth communication was being substituted by the media system (newspaper and radio). The change was definitely taking place in the expected direction, but it was too slow. In the swift change from word-of-mouth to media system of communication among the villagers illiteracy was the first handicap and second and most important was the lack of motivation and apathy towards the world around.

Surprisingly enough, in most of the villages, the better placed persons seemed to have made maximum use of the GDP than the least favoured who were actually expected to be benefited. The depressed castes made a significant improvement which was desirable, reversing the original hierarchy,

but the undesirable outcome was that the semi backward and backward caste appeared to have been ignored

Perhaps the discussion could be brought to a fitting conclusion by an apt quotation from the Chapter 'Vision of India' in Richard Waverly Poston's "Democracy speaks Many Tongues Community Development Around the World" as follows

"Many technical advisors have recommended that still greater emphasis be placed upon technical knowledge, particularly in the field of agriculture. Certainly there can be no question of the urgency to increase the production of Indian agriculture or of the need for competent technical assistance in the standard specialities, but this advice ignores the fact that increased agricultural production, as well as other economic goals will be more likely achieved by Indian villagers within the framework of true Community Development than will be possible outside that framework

The critical weakness of the Community Development Programme in India is that in actual practice it is in many respects not really Community Development. Some of the critical elements in Community Development that are most lacking in the Indian program are those intangible qualities which are needed to gather the people of the village, lift their sights to the future, infuse into them a sense of initiative, determination and independence, and set them moving intelligently and confidently with whatever technical and material aid may be needed toward the building of a greater and more prosperous future. Technical and material aids are merely the tools by which India's villagers will build the future, once they have the spirit to use them."